BIBLE ILLUSTRATIONS

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BIBLE ILLUSTRATIONS

A SERIES OF PLATES ILLUSTRATING BIBLICAL VERSIONS AND ANTIQUITIES

BEING AN APPENDIX TO

THE OXFORD BIBLE FOR TEACHERS

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PREFACE.

THE series of Plates contained in this volume is an enlargement of the series which has already appeared in recent issues of the 'Helps to the Study of the Bible,' published by the Oxford University Press; and it has been prepared for a new edition of that work. But as the series is accompanied by full descriptive letter-press, giving it an independent completeness to which the earlier series had no claim, it has been determined to place it at once in the hands of Bible Students, in a separate form, without waiting for the forthcoming edition of the 'Helps,' with which, however, it will also be incorporated, with slight modifications.

The former series consisted of sixty-eight Plates; the present series has one hundred and twenty-four. This large increase is partly accounted for by several interesting additions to the illustrations of Old Testament History and Religion, drawn from Egyptian and Assyrian and Babylonian sources; but chiefly by a very large number of facsimiles which have been introduced into the series, in order to amplify the specimens of different versions of the Scriptures, and more particularly to place before the student a full collection of Plates showing the growth of the English Bible.

The illustrations have been selected and described by Sir Edward Maunde Thompson, K. C. B., D. C. L., LL. D., Principal Librarian of the British Museum, and E. A. Wallis Budge, Litt. D., Keeper of Egyptian and Assyrian Antiquities, British Museum, who have also been assisted by A. S. Murray, LL. D., Keeper of Greek and Roman Antiquities, British Museum.

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BIBLE ILLUSTRATIONS.

This series of Bible Illustrations is arranged in three groups, viz. I. Illustrations of the Languages, Writings, and Versions of the Scriptures; II. Illustrations of Old Testament History and Religion; and III. Illustrations of New Testament History.

At the head of Group I are tables of the Phœnician and Hebrew, and Greek and Latin, alphabets, all descended from the ancient writing of Egypt; then follow specimens of Egyptian and Phœnician inscriptions and writing (Plates III–VII); these are succeeded by specimens of Biblical MSS., Hebrew, Samaritan, Syriac, Arabic, Ethiopic, Armenian, Coptic, Greek, and Latin (Plates VIII–XXXVII); and the group is closed by a series of facsimiles, from both manuscript and printed sources, illustrating the growth of the English Bible, with a specimen of the Gothic, the earliest Teutonic, translation at their head (Plates XXXVIII–LIV).

Group II consists of illustrations of the history, religion, and customs (1) of ancient Egypt, and (2) of Babylonia and Assyria. The section which deals with Egypt commences with the religion of the people and their belief in immortality (Plates LV–LXV); and then passes to historical and other subjects, chiefly with a view to illustrate the story of the oppression of the children of Israel (Plates LXVI–LXXIII); and to representations of domestic scenes and objects (Plates LXXIV–LXXX). Plate LXXXI, which must be included in this section, forms a link between the two sections, for it represents a document written by a vassal of the king of Egypt, but in the characters and language of Western Asia. The section of Babylonian and Assyrian plates falls into two divisions: the first illustrating the history of the two empires (Plates LXXXII–CIII); the second dealing with their religion and myths, and customs (Plates CIV–CXIII).

The plates selected to form Group III are of historical interest only, and are few in number; for original material for the illustration of New Testament History is comparatively scanty. They represent portrait-heads of Roman emperors, scenes from sculptures of the Arch of Titus and of the Temple of Diana at Ephesus, and coins current in Palestine (Plates CXIV–CXXIV).

I. ILLUSTRATIONS OF THE LANGUAGES, WRITINGS, AND VERSIONS OF THE OLD AND NEW TESTAMENTS.

Plates I, II. Alphabets. The principal languages through which the Holy Scriptures have been transmitted to us are Hebrew, Greek, and Latin. It is therefore of interest to know the origin of the alphabets in which those tongues were written, and the history of their development. The identification of their common origin is of quite recent date. It was not difficult to connect the Greek alphabet with the alphabet which is usually called Phœnician, but to which it is perhaps better to give the wider name of Semitic. The forms of letters and, still more, their names and order, conclusively proved the relationship. But to prove the descent of the Semitic alphabet from the Egyptian was a long and difficult task. In outward shape the Semitic letters are to all appearance quite different from the Egyptian hieroglyphs; their names are different; their order is different. These difficulties caused scholars to reject the ancient tradition handed down by Greek and Roman writers that the Semites had originally obtained their letters from Egypt. The tradition has, however, proved correct. In 1859 the French Egyptologist, De Rougé, published the results of his study of an ancient cursive form of Egyptian writing, a form to which the name of 'hieratic,' or writing of the priests, has been given; and showed, beyond reasonable doubt, that it was the connecting-link between the Egyptian and Semitic alphabets. The most important document of which he made use was the Prisse Papyrus (Plate IV), the date of which is conjectured to be about 2500 B. C.

The oldest hieroglyphic inscriptions of Egypt are assigned to a period of about 5,000 years before Christ. The writing is not purely alphabetical; phonetic signs, or symbols of sounds, and ideographs, or pictorial signs, are used as well as simple letters. Of the latter, the number found in the inscriptions has been reckoned at forty-five. Some of these, however, are used only in special cases; others are only alternative forms. The total number of alphabetical signs may thus be reduced to twenty-five.

The Semites adopted two-and-twenty of the Egyptian alphabetical signs; and there can be little doubt that this formation of a new alphabet took place during the period of the Semitic conquest and occupation of the Delta. The reason why the Semites, while taking the Egyptian letters, did not also accept their names, is probably that they made a selection only and did not adopt an entire alphabet.

The Semitic, or so-called Phœnician, alphabet was employed in the cities and colonies of the Phœnicians, and among the Jews and Moabites and neighbouring tribes. Its most ancient form known to us is preserved in a series of inscriptions which date back to the tenth century B. C.; the

most important of them being the one engraved on the 'Moabite Stone' (Plate VI) about 890 B. C. The earliest inscription showing its use among the Jews is the 'Siloam Inscription' (Plate VII) of about the end of the eighth century B. C. The forms of letters, as found in these two inscriptions, are set out in Plate I.

No doubt the Hebrew Scriptures were written in the Phœnician character for many centuries, although they have not survived in this form. Phœnician letters appear on Jewish coins to a comparatively late date (see Plate CXXIII). The Samaritans, too, kept to the same character. But Hebrew writing, as it is known to us in MSS., is in square letters, the lineal descent of which from the old Phœnician alphabet is not so obvious. It has been customary to trace the change in the style of Hebrew writing to the period of the Captivity, and to attribute it mainly to the influence of the Aramaic character of Syriac, the use of which had spread to Babylonia. But, without denying that such an influence may have been at work, it may also be held that the development of the square character was perfectly regular, although, unfortunately, the destruction of early manuscripts has deprived us of the means of following it in its several stages. The elaborate and precise regulations which the Talmud laid down to ensure perfect accuracy in the transcription of the Scriptures would largely tend to create an artificially exact type of writing such as the square Hebrew.

At least as early as the ninth century B. C., the Greeks learned the art of writing from the Phœnicians, the great traders and manufacturers of the ancient world, whose stations and colonies were established in remote times in the islands and mainlands of Greece and Asia Minor. It is not, however, to be supposed that the Greeks received the alphabet from the Phœnicians at one single place, whence it was passed on throughout Hellas; but rather at several points of contact, whence it was locally diffused among neighbouring cities and their colonies. Hence, while the Greek alphabet is essentially one and the same in all parts of Hellas, it exhibits certain local peculiarities, partly no doubt inherent from its very first adoption at different centres, partly derived from local influences or from local or other causes.

As with Semitic writing, the Greeks at first wrote from right to left. Next came the method of writing called *boustrophedon*, in which the lines run alternately from right to left and from left to right, or *vice versâ*, as the ox at the plough forms the furrows. This method was commonly followed in the sixth century B. C. Lastly, writing from left to right became universal.

To the two-and-twenty letters of the Phœnicians the early Greeks eventually added five more, to meet the requirements of their language;

but these were not universally employed. Many are the local varieties of forms in the alphabet of ancient Greece; but they can be conveniently arranged in two geographical groups, Eastern and Western. The Eastern or Ionian group was in use in the Greek cities of Asia Minor, and in certain islands and states of Greece; the Western, in other islands and states, and generally in the Greek colonies in Italy and Sicily. The two groups chiefly differed in the values to be attached to the letters Χ and Ψ. In the Eastern group the letters Ξ, Χ, Ψ have the sounds of *x*, *kh*, and *ps*; in the Western group Ξ is wanting, and Χ, Ψ are sounded as *x* and *kh*. In a word, the special test-letters are:—

Eastern: Χ = *kh*. Ψ = *ps*,
Western Χ = *x* . Ψ = *kh*.

The Romans derived their alphabet from the Greek alphabet of the Western type, not improbably as early as the eighth, if not the ninth, century B. C., through Cumæ, an ancient colony of the Eubœan city Chalcis. The primitive alphabet thus introduced has been called Pelasgian. The Latin alphabet has twenty letters of the Greek alphabet, and, in addition, three adopted signs. The sound *z* in Latin being lost quite early, the letter Z (*zeta*) dropped out. When, at a later period, being required for the transliteration of Greek words, it was restored to the Latin alphabet, it had to take a place at the end, as its original position had meanwhile been occupied by the new letter G. Till the middle of the third century B. C., the letter C was employed to represent both the hard *c* and the *g* sounds; but gradually G, developed from C, was employed for the latter sound, and took the place vacated by *zeta*. The third adopted sign, Y, is a curious instance of repetition. The primitive sign for *upsilon* had become the Latin V; but, in the time of Cicero, the Greek letter was required for literary purposes, and was thus again incorporated in the Latin alphabet. The position of Y shows that it was admitted before Z.

Plate III. Tomb at Gîzeh. The doorway of the tomb of a high official called Sethu, with inscriptions cut in the picture-characters or hieroglyphics as used in Egypt during the period of the Early Empire, about 3600 B. C. In the upper compartment the deceased is seated with a table of offerings before him, and the text enumerates a number of the funeral offerings brought to the tomb, such as wine, dates, beer, cakes, fowls, haunches of beef, linen garments, eye-paint, &c. On the right is a figure of the 'royal relative,' the princess Nubt-hetep, who was probably his wife; and on the left are his two sons, Sethu and Hept. The central inscription is a prayer to the god Ap-uat to grant the deceased funeral offerings and an honourable and happy burial; and in the panel below

are his principal titles. On the right of the door is Nubt-hetep, 'the royal relative, the priestess of Hathor, the priestess of Nit (Neith),' and 'the son of his body Sethu'; on the left is a figure of the deceased holding the *kherp* sceptre in his right hand and a staff in his left hand. In many early tombs the hieroglyphics are filled with colours, which greatly help the reader to identify them. Objects connected with the sky are painted blue; men, reddish-brown; to birds and metals are given their natural colours, &c. Several signs, however, which even at that early period had assumed a conventional form, cannot be interpreted.

Plate IV. The Prisse Papyrus was found at Thebes and was given to the National Library in Paris by M. Prisse d'Avennes, in 1846. It contains copies in hieratic of two literary compositions generally known as the 'Precepts of Kakemna' and the 'Precepts of Ptah-hetep.' Its actual date is uncertain; some scholars considering it to be the work of the twelfth dynasty (about 2500 B. C.), while others attribute it to the eighteenth dynasty (about 1600 B. C.). The older date is more probably the correct one. The Precepts of Kakemna were composed in the reign of Seneferu, about 3766 B. C., and the Precepts of Ptah-hetep during the reign of Assa, about 3366 B. C. Both works consist of a series of moral precepts for guidance in our duties to God and man.

The text represented in the Plate is to be read from right to left. It first directs those whom God hath favoured in their duty to those under them. Hasty words spoken by another in anger must not be repeated. Let him who hath been taken into his lord's counsel apply his heart unto wisdom; let him strive to keep silence rather than to speak freely. Before a man speaketh, let him consider what arguments may be used against him; and let him know that to speak in the council requireth great judgement, for words are put to scrutiny more than any other thing, and that which can be spoken to gainsay the words of another is the true test of their value.

For the purpose of comparison, the first line of the hieratic is here transcribed in hieroglyphic characters: —

Plate V. The Rosetta Stone. From time immemorial the ancient Egyptians employed as characters for their hieroglyphic writing pictures of men and animals, and natural and artificial objects; they continued to

do so, with certain modifications, for some centuries after the birth of Christ. From the fifth or sixth century of our era until the beginning of the present century the key to the decipherment of their inscriptions and writings was lost, and the only available information regarding them was to be gleaned from the works of classical and other early authors. In the sixteenth century a German scholar, Kircher, attempted to decipher certain texts without success, and the same ill-result attended the labours of Jablonski in the following century. Towards the end of the eighteenth century some attention was paid to the subject by Zoega, who, observing the occurrence of groups of hieroglyphic characters enclosed within ovals or *cartouches*, rightly conjectured that they must form royal names. But in 1799 the Rosetta Stone was discovered by M. Boussard, an officer employed in the great expedition of Napoleon I. This stone, found at Rosetta, a city near the mouth of the Nile to which it gives its name, is of black basalt and measures 3 ft. 9 in. by 2 ft. 4½ in. by 11 in. When complete it was inscribed with about fifteen lines of hieroglyphics, thirty-two lines of the demotic, or conventional form of writing common among the laity of Egypt, and fifty-four lines of Greek. Here, then, was a bilingual inscription in Egyptian and Greek, the Greek evidently a translation of the Egyptian. The Greek text proved to be a decree promulgated in the year 195 B. C. by the priesthood assembled at Memphis in honour of Ptolemy V. Epiphanes, king of Egypt. In recognition of his benefactions to the country, honours were to be paid to the king's statue, a yearly festival was appointed, and a copy of the decree in hieroglyphics or 'the writing of the priests,' and in demotic, and in Greek, was to be engraved on stone and set up in every temple of the first, second, and third orders. The stone which had now come to light had been placed in the temple near Rosetta. The extreme importance of its discovery was at once recognized; and, as soon as it was brought to England, copies of the inscriptions were circulated among the scholars and learned societies of Europe. The first to publish any important work on its decipherment was Akerblad, the Swede, who succeeded in ascertaining the true values of fourteen demotic characters; he was followed by Young, who in 1814 rightly interpreted six hieroglyphic alphabetic characters. At length, in 1822, the French scholar, Champollion, formulated a demotic and hieroglyphic alphabet, which has successfully withstood all attacks upon it, and which is practically the alphabet in use among Egyptologists to this day. Champollion was better equipped for his work than either Akerblad or Young, and to him belongs the greater honour of completing the decipherment of Egyptian hieroglyphics; but the credit of discovering the alphabetic element in the demotic and hieroglyphic characters belongs to Akerblad and Young. The first clue for the reconstruction of the Egyp-

tian alphabet was found in the names of Ptolemy and Cleopatra, which occur on the Rosetta Stone and also in a bilingual inscription on an obelisk at Philæ. With the alphabetic characters thus obtained Champollion was able to spell out the names and the titles of the Greek and Roman rulers of Egypt, and thus eventually to complete the alphabet.

Plate VI. The Moabite Stone, bearing an inscription of Mesha, king of Moab, who reigned at the beginning of the ninth century B. C. He here records his wars with Israel, and other deeds. The Moabite Stone was discovered by the Rev. F. Klein, at Dibhân, in the land of Moab, on August 19, 1868. It measures 3 ft. 10 in. by 2 ft. by 1 ft. 2 in., and is inscribed with thirty-four lines of text, each word of which is separated by a dot. About a year after its discovery the Arabs, hearing of its contemplated removal, broke it into a number of fragments; but a paper squeeze of the inscription had already been made, and thus, fortunately, almost the whole of the text has been preserved. A copy of the inscription in Hebrew letters, as transcribed by Prim and Socin, and a translation are here given: —

אנך . משע . בן . כמשמלך . מלך . כאב . הד
יבני | אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ
תי . אחר . אבי | ואעש . הבמת . זאת . לכמש . בקרחה | במשע . מ
שע . כי . השעני . מכל . המלכן . וכי . הראני . בכל . שנאי | עמר
י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . יאנף . כמש . באר
צה | ויחלפה . בנה . ויאמר . גם . הא . אענו . את . מאב | בימי . אמר . כדבר
וארא . בה . ובבתה | וישראל . אבד . אבד . עלם . וירש . עמרי . את כל [אר]
ץ . מהדבא | וישב . בה . ימה . וחצי . ימי . בנה . ארבען . שת . ו[ימ]
בה . כמש . בימי | ואבן . את . בעלמען . ואעש . בה . האשוח . ואבן
את . קריתן | ואש . גד . ישב . בארץ . עטרת . מעלם . ויבן . לה . מלך . י
שראל . את עטרת | ואלתחם . בקר . ואחזה | ואהרג . את . כל . העם . מ
הקר . ריׁת . לכמש . ולמאב | ואשב . משם . את . אראל . דודה . ואס
חבה . לפני . כמש . בקריתׁ | ואשב . בה . את . אש . שרן . ואת . א[נשי
מחרת | ויאמר . לי . כמש . לך . אחז . את . נבה . על . ישראל | ו[א]
הלך . בללה . ואלתחם . בה . מבקע . השחרת . עד . הצהרם | וא[ח]
זה . ואהרג . כלם . שבעת . אלף . מגברן . ומבנ[ן] | וגברת . ובנ
ת . ורחמת | כי . לעשתר . כמש . החרמתה | ואקח . משם . אר[א]
לי . יהוה . ואסחביהם . לפני . כמש | ומלך . ישראל . בנה [את]
יהץ . וישב . בה . בהלתחמה . בי | ויגרשה . כמש . מפני [ו]
אקח . מכאב . מאתן . אש . כל . רשה | ואשאה . ביהץ . ואחזה .
לכפת . על . דיבן | אנך . בנתי . קרחה . חמת . היערן . וחמת
העפל | ואנך . בנתי . שעריה . ואנך . בנתי . מגדלתה | וא

נך . בנתי . בת . מלך . ואנך . עשתי . כלאי . האשו[חן . למ]ין . בקרב
הקר | ובר . אן . בקרב . הקר . בקרחה . ואמר . לכל . העם . עשו . [ל]
כם . אש . בר . בביתה | נאנך . כרתי . המכרתת . לקרחה . באסר
[ן] . מישראל | אנך . בנתי . ערער . ואנך . עשתי . חמסלת . בארנן [ו]
אנך . בנתי . בת . במת . כי . הרס . ח̇א | אנך . בנתי . בצר . כי . ע̇ן .
ש . דיבן . המשן . כי . כל . דיבן . משמעת | ואנך . מל[כ]
ת[י] מאת . בקרן . אשר . יספתי . על . הארץ | ואנך בנת
י . [את . מה]ד[ב]א . ובת . דבלתן | ובת . בעלמען . ואשא . שם . את . נ[קר]
צען . הארץ | וחורנן . ישב . בה . ב[ן] . ד[ר]ן . ור[דן] . א[מר]
אמר . לי . כמש . רד . הלתחם . בחורנן | וארד . ו[אלת]
[יש]בה . כמש . בימי . ועל[א]רה . משם . ע̇ש[ר]
[ש]ת . שרק | ואנ

'I am Mesha, the son of Chemosh-melek, the king of Moab, the man of Dibhon; my father reigned over Moab for thirty years, and I sat on the throne after my father. I built a high place for Chemosh in Korha, a place of salvation for Mesha, for he hath delivered me from all monarchs, and he hath let me look with scorn upon all mine enemies. Now Omri was king over Israel, and he oppressed Moab for many days, for that Chemosh was wroth with the land. His son reigned in his stead, and he said, "Now will I oppress Moab." Thus spake he even in my days; but I have gained the victory over him and over his house, and Israel is laid waste for ever. Omri took possession of the land of Medeba and he dwelt therein in his own days and somewhile in the days of his son, even forty years. But in my time Chemosh gave back the land unto me. Then did I build Baal-Meon, and I made . . . . , and I built Kiryathayim. The people of Gad had dwelt in the land of Ataroth from days of old; and the king of Israel built the city of Ataroth. I assaulted the city and I took it, and I slew all the people thereof in the sight of Chemosh and Moab; and I carried away the *Ariel*[1] of David, and I dragged it on the ground before the face of Chemosh at Kerioth. And I carried away the people of Saron and the people of . . . . . And Chemosh said unto me, "Go, carry Nebo over Israel." And I went up by night, and I fought against the city from dawn even until noon, and I took it, and I slew every man, even seven thousand men, and children, and women, and maidens, and slaves, and I dedicated them unto Ishtar-Chemosh. And I carried away from thence the *Ariels* of Jehovah, and I dragged them on the ground before the face of Chemosh. And the king of Israel built Yahas and dwelt therein after that he had fought against me; but Chemosh drove him forth before me. I led forth two hundred of the men of Moab, I led them up to Yahas, and I took it

[1] The *Ariel* was probably a sacred emblem.

that I might join it unto Dibhon. I built Korha, and the forest wall, and the . . . . wall, I built the doors and the towers therof. I built the royal palace, and I digged the sluices for the water cisterns in the city. There was no well in the city of Korha; therefore I said unto all the people, "Let every man dig him a well in his own house"; and I digged the water courses even unto Korha by the hands of the captives (?) of Israel. I built Aroer, I made the road unto Arnon, I built again Beth-Bamoth, which was ruined. I built Bosor . . . . I added one hundred cities unto the land of Moab. I built Medeba and Beth-Baal-Meon . . . . And Chemosh said unto me: "Go down and fight against Horonayim," and I went down and I fought against it . . . .'

For the Biblical account of the campaign against Mesha, see 2 Kings 3, 4–27.

Plate VII. The Siloam Inscription is an inscription of six lines cut, in Phœnician characters, on the rock-wall of the underground conduit which fed the Pool of Siloam. It was discovered, in June 1880, by Mr. C. Schick. A transcript of the inscription in Hebrew letters, from the text of Kautsch and Wright, and a translation are here given: —

1 . . . הנקבה . זה . היה . דבר . הנקבה . בעוד . . . . . .
2 הגרזן . איש . אל . רעו . ובעוד . שלש . אמת . להנ . . . . ע . קל . איש . ק
3 . רא . אל . רעו . כי . הית . זדה . בצר . מימן . . . . . ובים . ה
4 . נקבה . הכו . החצבם . איש . לקרת . רעו . גרזן על . גרזן . וילכו .
5 . המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומא
6 . ת . אמה . היה . גבה . הצר . על . ראש . החצבם .

'(1) . . . . . the breaking through. And this was the matter of the breaking through while yet . . . . . (2) the pickaxe, one towards the other, and while yet there were three cubits to . . . . the noise of one calling (3) to the other, for there was a cleft (?) in the rock on the right . . . . And on the day of the breaking through (4) the miners hewed, one to meet the other, pickaxe against pickaxe; and flowed (5) the waters from the source to the pool over (a space of) one thousand and two hundred cubits. And one hundred (6) cubits was the height of the rock above the head of the miners.'

Several words are now wanting and many letters are doubtful; but enough remains to show that the inscription is a record of the successful piercing of the channel. The miners, in two bodies, began the work from the two ends of the conduit and met in the middle. The exact date of the inscription is doubtful; some authorities believe it to be as old as the time of Ahaz, about 740 B. C., while others attribute it to the reign of Hezekiah, about 700 B. C. It is in favour of the later date that

Hezekiah 'made a pool, and a conduit, and brought water into the city' (2 Kings 20. 20), and that he 'stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David' (2 Chron. 32. 30).

Plates VIII–X. The facsimiles in these three plates represent three typical forms of the Hebrew Scriptures: a Western or Palestinian text; an Eastern or Babylonian text; and the Book of the Law in the form of a roll: —

Plate VIII. Hebrew Pentateuch. The MS. from which this plate is taken is the oldest known MS. of any part of the Hebrew Bible. It was probably written in the latter part of the ninth century, the writing being of a rather earlier style than that of the manuscript of the Prophets at St. Petersburg which is dated in the year 916. There are other MSS. which bear earlier dates, but they are untrustworthy. The MS. before us is a large folio of 186 leaves, measuring $16\frac{1}{2}$ by 13 inches; but only 130 of them represent the original vellum MS., the rest being of paper supplied at the beginning and end of the volume in the year 1540. The text is written in triple columns, with vowel-points below the letters, according to the Western or Palestinian practice. Along the upper and lower margins the Greater Massorah is written, and the Lesser Massorah is placed in the side margins. The MS. was purchased by the Trustees of the British Museum in 1891.

Plate IX. Hebrew Pentateuch, imperfect, beginning with the last words of Leviticus 12. 8. The text is accompanied by the Aramaic (Chaldee) Targûm, or translation, attributed to Onkelos; the two versions being written in alternate verses. The MS. is a large quarto of 121 vellum leaves, measuring $14\frac{3}{4}$ by $11\frac{3}{4}$ inches, and was written in Babylonia or Persia in the twelfth century. The text is in double columns, and has the superlinear, or Babylonian, system of vowel-points. Ordinary vowel-points below the line have been frequently added to the Hebrew text in the seventeenth or eighteenth century. The Greater Massorah is written in the upper and lower margins; the Lesser Massorah in the side margins and between the columns.

Plate X. The Hebrew Book of the Law. This is a Synagogue Roll of the Pentateuch (Tôrâh or 'Law'), written on leather measuring $18\frac{1}{4}$ inches in height, of the fifteenth century. In accordance with one of the precise regulations laid down in the Talmud to be observed in the production of the Synagogue Rolls, no vowel-points are inserted. The

roll, which tradition prescribes for these Biblical texts intended for public reading in the synagogue, is a most ancient form of book, and is most probably the form in which the original books of the Bible were written.

Plates XI, XII. Samaritan Pentateuch. The MS. from which these plates are taken is in the University Library of Cambridge. It is a large volume of 312 vellum leaves, measuring $13\frac{1}{4}$ by $10\frac{3}{4}$ inches, and contains the old Hebrew text of the Pentateuch with an Arabic version, both in Samaritan characters, arranged in double columns, the Hebrew on the right and the Arabic on the left, written in the year 1219. The Samaritan Pentateuch is of value, as it traditionally represents the Hebrew text dating from the days of Nehemiah. It is also interesting on account of the character in which it is written, the Samaritans having kept to the old form of writing which was in use among the Hebrews before their adoption of the square character, and which is more nearly connected with the original Phœnician. Unfortunately, no Samaritan MS. of the Pentateuch is known of an earlier date than the tenth century.

Plates XIII–XVI. These facsimiles represent four Syriac versions of different portions of the Bible, supplied from four volumes of the great collection of Syriac MSS. which was obtained for the British Museum, in 1842, from the monastery of St. Mary Deipara in the Nitrian desert in Egypt. They are written in the character called Estrangela. Syriac was a language spoken in Syria and Mesopotamia. Aramaic, the vernacular of Palestine in the time of our Lord, was a dialect of Syriac: —

Plate XIII. Syriac Books of the Pentateuch, viz., Genesis, Exodus, Numbers, and Deuteronomy in the Pĕshîṭṭâ or 'simple' version, which was probably made in the second or third century. The MS. is a quarto volume of 230 leaves of vellum, measuring $10\frac{3}{4}$ by $8\frac{1}{2}$ inches, and is written in double columns. The first two books were written at Amid in the year of the Greeks 775, that is, A. D. 464. The other books, though undated, undoubtedly form part of the original volume. The MS. is thus the oldest copy of any part of the Bible in any language which bears an actual date.

Plate XIV. Syriac 'Curetonian' Gospels. This version, which is contained in a single MS., takes its name from its discoverer and editor Dr. William Cureton, and appears to be older than the Pĕshîṭṭâ version, although this point is not absolutely determined. The MS. consists of 88 vellum leaves, measuring $11\frac{7}{8}$ by $9\frac{1}{2}$ inches. The text is written in double columns in a hand of the second half of the fifth century.

Plate XV. Syriac Book of Genesis, translated from the Septuagint, by Paul, Bishop of Tella, in Mesopotamia, early in the seventh century. The MS. contains 46 vellum leaves, measuring $8\frac{3}{4}$ by $5\frac{3}{8}$ inches, and is of the seventh century.

Plate XVI. Syriac Book of Isaiah, imperfect, of a version identified as that made by Philoxenus, Bishop of Mabbôgh, with the help of his chorepiscopus Polycarp, in the year 508. The MS. is a fragment of 14 vellum leaves, measuring $8\frac{3}{4}$ by 5 inches, written in the seventh century.

Plate XVII. Arabic Book of Job, imperfect: an ancient version translated from Origen's Hexaplar text of the Septuagint. Several Arabic versions of the Bible from Hebrew, Syriac, Greek, and Coptic are extant. The period of this version is not known, but must necessarily be later than the first half of the third century, the period of Origen's work. The MS., which is in the British Museum, is a fragment of 15 vellum leaves, measuring $9\frac{1}{4}$ by $6\frac{1}{2}$ inches, written in the character of Arabic called Nashî, inclining to Kufic, in the ninth century.

Plate XVIII. Ethiopic Octateuch, a version of the first eight books of the Old Testament. The period of the first Ethiopic translation of the Bible may be the end of the fifth or beginning of the sixth century. It was made from the Greek. The MS. from which the plate is supplied is a large volume of 242 vellum leaves, measuring $18\frac{1}{4}$ by $14\frac{1}{8}$ inches; the text being written in double columns in the fifteenth century. Ethiopic MSS. of early date are unknown. The present volume is one of the large collection which Theodore, king of Abyssinia, gathered together at Magdala for his intended church of the Redeemer of the World, and which was brought to England and placed in the British Museum after the Abyssinian war in 1867.

Plate XIX. Armenian Gospels. The Armenian version of the Bible was made, at the close of the fourth century, from Greek and Syriac; and about the year 433 the translations were revised with Greek MSS. brought, soon after the Council of Ephesus, from Constantinople. The MS. from which the plate is taken is in the British Museum, and is a volume of 244 leaves, measuring $11\frac{1}{2}$ by $8\frac{1}{2}$ inches. It is ascribed to the ninth century. Few existing MSS. of this version are of so early a date.

Plate XX. Coptic Gospel of St. Luke, a fragment containing 3. 8–6. 37, of the Sahidic or Theban version. Our knowledge of the Coptic versions is at present far from perfect, as modern discoveries are bring-

ing to light the remains of versions hitherto unknown. There are, however, two versions which have been long known: the Memphitic, or, as it is now more commonly called, the better to define its dialect, the Bohairic version, current in Lower, or Northern, Egypt, the chief city of which was Memphis; and the Sahidic or Theban version, current in Upper, or Southern, Egypt, the chief city of which was Thebes. The Bohairic version is complete; the Sahidic version exists only in fragments. Both versions are translations of the Greek, and were made at a very early period, perhaps in the second century, the Bohairic, however, being the first. Coptic is the name given to the language spoken by the natives of Egypt early in the Christian era, and is derived from the Greek word (Aiguptos) for Egypt. The alphabet in which it is written is the Greek, which was prevalent in Egypt from the period of the Ptolemies, together with six signs to express special sounds. The fragment from which the plate is taken consists of only seven vellum leaves of large size, measuring 14 by 10⅞ inches, and is written in double columns. It is probably of the eighth century.

Plates XXI–XXXI. Greek Manuscripts. The first ten Plates (XXI–XXX) of this series, are taken from the eight Uncial MSS. briefly enumerated in the General Introduction to the 'Helps' (Section V (ii), 'Integrity of the New Testament,' *Manuscripts*); Plate XXXI represents a Cursive (minuscule) MS.

The term 'Uncial,' the derivation of which is uncertain, unless we are to accept the conjecture that it is connected with the Latin word *uncia*, an inch, and indicates a large size of lettering, first appears in St. Jerome's Preface to the Book of Job, and is there applied to Latin letters, 'uncialibus, ut vulgo aiunt, litteris.' Uncial letters are a modification of capital letters, in which curves take the place of right angles, as being more easily written with the pen. For example, the fifth letter in the Greek alphabet is Ε as a capital, and ε as an uncial. In Greek Uncial MSS., however, fewer round forms are employed than in Latin Uncial MSS.

The term 'Cursive' has been applied, in Biblical criticism, to MSS. written in small letters, as distinguished from the large letters of the Uncial MSS. It is now too late to alter the term; but such MSS. should more properly be designated by the broader title of Minuscule MSS., that is, MSS. written in minuscules or small letters; for scarcely any of them are actually written in a cursive, that is, a running, hand. The writing is usually of an exact and formal type, and differs from true cursive writing nearly as much as our printed type does from our ordinary handwriting:—

Plate XXI. Codex Vaticanus (B). This is the oldest of the three great Uncial MSS. of the Bible in Greek, and there can be little hesitation in assigning it to the fourth century. It appears to have already belonged to the Vatican Library as early as the middle of the fifteenth century; but its previous history is not known. It is a quarto volume, composed of 759 leaves of extremely fine vellum, measuring 10½ by 10 inches. It originally contained the text of the whole Bible; but it now wants, in the Old Testament, portions of Genesis and the Psalms, and also the books of Maccabees. The New Testament is complete, except in the latter part of Hebrews and in the Apocalypse, which has been supplied by a hand of the fifteenth century. The text is written in three columns to a page, except in the poetical books of the Old Testament, which are in double columns. The original writing was in the purest form of uncials: there is no separation of words; enlarged letters are not employed; nor were stops or accents used by the first hand. The division into chapters and sections which is found at a later date does not appear in this MS., which has a system of its own.

Unfortunately a scribe of the tenth or eleventh century, for some unknown reason, but perhaps because he thought the original ink was fading, has retraced the whole of the text, leaving untouched only such letters and words as he considered superfluous or incorrect. Breathings and accents were also added by him. From the facsimile, representing a single column, a sufficient idea may be gathered of the injury done to the MS. by this treatment.

An example of the oldest method of punctuating texts occurs in this column. Their object being to leave no space unoccupied, the early scribes did not necessarily begin a new paragraph with a new line, but went on with the text as though there were no pause, and inserted a short interlinear stroke above the first full line of the paragraph. Thus, between the first letters of lines 2 and 3 we see the stroke marking the paragraph which commences in the second line.

Plate XXII. Codex Sinaiticus (ℵ). This MS., which is probably of the fourth or early fifth century, is now divided into two parts; a small portion is in the Royal Library at Leipzig; the greater part is in the Imperial Library at St. Petersburg. The great Biblical scholar Tischendorf, when visiting, in 1844, the convent of St. Catherine on Mount Sinai, picked out of a basket of waste paper forty-three leaves of the Septuagint from this MS., which he was allowed to take away, and which he presented to Frederic Augustus, King of Saxony. He again visited the monastery in 1859, under the patronage of the Emperor of Russia; and, after some hesitation, the rest of the MS. was given up and

presented by the monks to the Emperor. It is a quarto volume of 390 leaves (counting those at Leipzig) of fine vellum, measuring 14⅞ by 13½ inches. It once contained the whole Bible, but unfortunately a considerable portion of the Old Testament had already been destroyed before Tischendorf's discovery. The books of the New Testament are complete; and these are followed by the Epistle of Barnabas and a considerable portion of the 'Shepherd' of Hermas, two works which at a later period were rejected as apocryphal. The text is written in four columns to a page, except in the poetical books of the Old Testament, which are in double columns. The writing is in well-formed uncial letters, without separation of words; a very few accents may be by the first hand; and single points are sparingly used for punctuation. The text is broken up into paragraphs (an advance upon the system followed in the Codex Vaticanus), the first letter of each usually standing out a little beyond the marginal line of writing. With regard to the date that has been given to this MS., if it is the fact, as some maintain, that a portion of it was actually written by the scribe of the Codex Vaticanus, it naturally follows that the two MSS. must be of the same period. The facsimile represents a single column from one of the leaves at Leipzig.

Plate XXIII. Codex Alexandrinus (A). This MS., from the fact of its having been the first most important text available for the use of scholars, is quoted by the letter A. It is of the fifth century, and is now one of the Royal MSS. in the British Museum. It has its name from having formerly belonged to the Patriarchal Chamber at Alexandria, whence it was taken by Cyril Lucar, who was Patriarch of Alexandria from 1602 to 1621, on his promotion to the Patriarchate of Constantinople in the latter year. Cyril intended to present the MS. to our King James I, but he did not actually place it in the hands of our ambassador at Constantinople, Sir Thomas Roe, until the year 1627, when it was sent to England as a gift to Charles I, and was incorporated in the Royal Library in 1628. When, in 1757, George II gave that Library to the nation, the Codex Alexandrinus was transferred with it to the British Museum. At the time of its arrival in England, it was in a single volume; but it was at once divided into four volumes, the covers of which bear the arms of Charles I. It consists of 773 leaves of fine vellum, measuring 12¾ by 10¼ inches; and it originally contained the whole Bible. The Old Testament, which occupies three volumes, is almost complete; the New Testament, contained in the fourth volume, wants the greater part of St. Matthew as far as 25. 6; two leaves are missing from St. John, and three from 2 Corinthians. At the end is the First Epistle of Clement of Rome, with a fragment of the Second Epistle. The Table of Contents

shows that the Psalms of Solomon were also present, but not recognized as one of the canonical books. The text is written in double columns in finely formed uncials, of a somewhat broader type than those of the two older codices, without separation of words; a few accents, and single points for punctuation are by the first hand. This is the earliest extant codex in which the Gospels are divided into the κεφάλαια or chapters proper, a system of division ascribed to Tatian the Harmonist, and the so-called Ammonian sections, attributed to Ammonius of Alexandria; and also have the marginal references to the Eusebian canons or harmony compiled by Eusebius, Bishop of Cæsarea. It is to be noticed, too, that enlarged letters, standing out into the margin, mark the beginnings of paragraphs: a distinct advance upon the more simple writing of the two earlier codices. The facsimile of a single column presents examples of the particulars just described.

A tradition that the Codex Alexandrinus was written by the hand of Thecla the Martyr, a noble lady of Egypt of the fourth century, appears to rest on no better evidence than a note in Arabic written in the MS. in the thirteenth or fourteenth century. But there can be little doubt that Egypt was the country of its origin, as indicated by the Egyptian forms of certain letters. The general opinion that it was written in the fifth century, and probably before the middle of the century, may be accepted.

Plate XXIV. Codex Ephraemi (C). This is a palimpsest MS. of the fifth century, and is now in the National Library at Paris. It was brought from the East early in the sixteenth century, and passed into the possession of the family of the Medici of Florence, but was taken to France by Catherine de' Medici when she was married to Henry, Duke of Orleans, afterwards Henry II of France. It thus became the property of the French Crown.

A palimpsest MS. is one from which the first writing has been scraped off in order to make the leaves ready to receive fresh writing. The term, which is of Greek origin (πάλιν ψάω), implies that the surface of the material has gone through a second process of rubbing down. In order to obtain writing material at periods when the supply ran short, great destruction of ancient texts of vellum MSS. ensued. In the case of Greek MSS., so great was their consumption that a synodal decree of the year 691 forbade the destruction of MSS. of the Scriptures or of the Fathers, imperfect or injured volumes excepted. It has been remarked that no entire work has in any instance been found in the original text of a palimpsest. If the first writing were thoroughly removed from the surface of vellum, none of it, of course, could be recovered. But, as a matter of fact, it was often very imperfectly effaced; and even if, to all appearance,

the vellum was restored to its original condition of an unwritten surface, yet slight traces of the text might remain which chemical re-agents, or even the action of the atmosphere, might again intensify and make legible.

The Codex Ephraemi consists of portions of the Septuagint version of the Old Testament on 64 leaves, and of fragments of every book of the New Testament on 145 leaves; the whole being less than two-thirds of the MS. of the Bible from which they were taken. It measures $12\frac{1}{4}$ by $9\frac{1}{2}$ inches. The leaves were rewritten with Greek works of St. Ephraem the Syrian in the twelfth century. The text is written across the page in one column. The writing is in well-formed uncials, and is undoubtedly as early as the fifth century, but is not to be placed before the Codex Alexandrinus.

Plates XXV, XXVI. Codex Bezæ (D). This codex, which takes its name from its former owner Theodore Beza, is now in the University Library at Cambridge. It is the earliest extant example of a bilingual, Greek and Latin, Biblical MS.; its period is the sixth century. It was obtained by Beza from the monastery of St. Irenæus at Lyons in 1562, the year in which that city was sacked by the Huguenots, and was given by him to the University of Cambridge in 1582. The volume consists of 406 vellum leaves (out of a computed total of 534 leaves), measuring 10 by 8 inches. It contains the Gospels and the Acts of the Apostles, in Greek and Latin on opposite pages, the Greek on the left and the Latin on the right, wanting some leaves. Originally the Catholic Epistles followed the Gospels; but only a few verses of the Latin version (3 John 11–15) now remain. The text is broken up into στίχοι, stichi, or short verses, adapted to the sense and for convenience of public reading. It may be inferred from the fact of the MS. having been found at Lyons that it was written in the south of France; in any case it is of Western origin.

The Codex Bezæ is remarkable on account of the numerous interpolations in the text and for its variations from the received version. A very interesting instance of interpolation occurs in the pages selected for our plates. On Plate XXVI we see that in Luke 23. 53, narrating the entombment of our Lord, these words are added in the Latin text: 'et posito eo inposuit in monumento lapidem quem vix viginti movebant'; and a corresponding addition is found in the Greek text on Plate XXV. The Homeric spirit of this addition has been long since noticed; and a recent writer[1] has pointed out that from the words quoted above a hexameter verse, though a faulty one, can be constructed: 'Imposuit lapidem quem vix viginti movebant'; suggesting that here we have an interpolated line

[1] 'A Study of Codex Bezae,' by J. Rendel Harris, in *Texts and Studies contributing to Biblical and Patristic Literature*, 1891.

from a Latin translation of the Odyssey in which the next following line would begin with 'Plaustra' — 'They placed thereon a stone which scarce twenty wains could move.'

Plates XXVII, XXVIII. Codex Claromontanus (D_2). Like the Codex Bezæ, this MS. is also a bilingual, Greek and Latin, MS., of nearly the same date but rather later in the sixth century. It is in the National Library at Paris. Theodore Beza was also its former owner, and states that it was found in the monastery of Clermont, near Beauvais. From Beza it passed to Claude Dupuy, Councillor of Paris, one of whose sons was the King's Librarian; and ultimately it was purchased, in 1656, by Louis XIV. The volume is a small quarto of 533 leaves of fine vellum, measuring $9\frac{3}{4}$ by $7\frac{3}{4}$ inches. It contains the Pauline Epistles, in Greek and Latin on opposite pages, the Greek on the left and the Latin on the right, slightly imperfect in Romans 1, in 1 Corinthians 14, and in Hebrews 13; and it is thought to have been written in Africa. The text is arranged in short lines to suit the sense. The character of the uncial writing is bold and regular. Two of the leaves are palimpsest, the first writing being part of the Phaethon, a lost play of Euripides.

Plate XXIX. Codex Laudianus (E). This MS. is in the Bodleian Library at Oxford. It has been assigned to the end of the sixth century, but, judging from the character of the writing, it may more correctly be placed in the seventh century. An inscription in the MS. shows that it was in Sardinia in the seventh century; and it has been conjectured that it was brought to England by Theodore of Tarsus, who was Archbishop of Canterbury from 668 to 690, and was taken by him to the north of England; for there is every reason to believe that it was made use of by the Venerable Bede, when he wrote his 'Expositio Retractata' of the Acts. It eventually came into the possession of Archbishop Laud, who presented it to the University of Oxford in 1636. The MS. consists of 227 leaves of vellum, measuring $10\frac{1}{4}$ by $8\frac{1}{2}$ inches; and contains the Acts of the Apostles, slightly imperfect in chapters 26–28, written in heavy uncial letters in parallel columns of Latin and Greek, the Latin being on the left. The lines of writing are extremely short, a single word frequently forming a line by itself.

Plate XXX. Codex Regius (L). This MS., which is in the National Library at Paris, has been described as 'by far the most remarkable document of its age and class.' It is a volume of 257 leaves of vellum, measuring 9 by $6\frac{1}{2}$ inches, and contains the Four Gospels, with a few imperfections, written in double columns, in the debased form of

the later uncial character; its period being the ninth century. The text abounds in Alexandrian readings beyond any MS. of its time, and is frequently found in harmony with the Codex Vaticanus. Its numerous errors have been accounted for as due to an ignorant scribe of Egyptian, rather than Greek, origin. The MS. is an example of a comparatively late copy transmitting a very early text.

Plate XXXI. Greek Gospels. This facsimile represents a page of a very beautiful MS. in the British Museum of the Gospels in Greek, written in minuscules, or small letters, of a type which came into general use in the production of MS. volumes early in the ninth century, in succession to the uncial hand. The MS. is said to have once belonged to the library of the Bishop of Cæsarea Philippi at the foot of Mount Lebanon. It is of the end of the ninth or beginning of the tenth century.

Plates XXXII–XXXV. Old Latin Gospels. These four plates give facsimile pages from four uncial Gospel MSS. of the Old Latin Version of the Bible. This version, which is considered to have had its origin in the Roman province of Africa in the second century, is found in three forms. There appear to have been two independent translations from the Greek Septuagint and the New Testament, which are known as the 'African' and the 'European'; at the same time it is possible that the European may be a revision of the African text. The third form is the 'Italian,' which was a revision of the rougher 'European,' and was in use in Italy towards the end of the fourth century. There are thirty-eight known MSS. of the Old Latin Version of the New Testament, twenty-eight of them being copies of the Gospels. There exists no MS. containing the whole of the New Testament: —

Plate XXXII. The Codex Vercellensis (*a*), which is at Vercelli in northern Italy, is probably the earliest MS. in existence of the Old Latin Version. It contains portions of all the Gospels, written in very narrow columns in silver on purple vellum. There is an old tradition that the MS. was written by Eusebius, Bishop of Vercelli, who died in the year 370. However this may be, the MS. certainly has the appearance of being as early as the end of the fourth century. The text of St. Matthew appears to be 'European'; while the other three Gospels are of a mixed type, which renders it impossible to class them.

Plate XXXIII. Codex Bobiensis (*k*), now in the National Library at Turin; of the fifth or sixth century. It originally belonged to the Monastery of Bobio, whence its name. There is even a tradition that it

belonged to St. Columban, the founder of that house. The text is of great importance, being the oldest existing example of the 'African' type. The plate gives the conclusion of St. Mark, which it will be seen varies, after 16. 8, from the received version.

Plate XXXIV. Fragmenta Sangallensia (*n*), being fragments of all the Gospels, in the Chapter Library of St. Gall, in Switzerland; probably of the beginning of the sixth century. The text is of the 'European' type.

Plate XXXV. Codex Monacensis (*q*), in the Royal Library at Munich, whither it was transferred from the Chapter Library of Freising. Written by a scribe named Valerianus in the seventh century. The text represents a transitional stage between the 'European' and 'Italian' types. The use of Greek letters to express the Latin words 'Explicit feliciter' in the colophon will be noticed in the plate.

Plates XXXVI, XXXVII. Facsimiles from two Biblical manuscripts of the Latin version of St. Jerome, commonly known as The Vulgate: —

Plate XXXVI. Latin Gospels (Z). This MS., now in the Harleian collection in the British Museum, was purchased by Robert Harley, first Earl of Oxford, from Jean Aymon, of the Hague, who appears to have stolen it from the Royal Library at Paris. It is a small volume of 468 vellum leaves, written stichometrically in uncial letters, probably of the end of the sixth, but possibly of the beginning of the seventh, century. An instance occurs in this plate of the method followed by the corrector to insert an omitted sentence. At the end of the first verse on the page (Matt. 12. 42), the scribe has committed the common error of dropping a sentence which ends almost in the same way as the one which he had just written. The corrector, therefore, here writes the letters $\overline{\text{hs}}$, meaning 'hoc supra,' or 'hic scribas,' or some such phrase; and in the margin above he writes the missing sentence 'et ecce plus quam Salomon hic,' followed by the letters $\overline{\text{hd}}$, meaning 'hoc deest' or 'hæc desunt.'

Plate XXXVII. Codex Amiatinus (A). This is the most valuable of the MSS. of the Latin Vulgate Bible; and it has a most interesting history. Owing to the alteration of an original inscription in it, the true history of the Codex Amiatinus was, until recently, quite unsuspected. It now belongs to the Laurentian Library at Florence, whither it was brought from the Abbey of Monte Amiata near Siena, the altered inscrip-

tion stating that it was presented to that monastery by Peter of Lombardy. Recently it has been discovered that the MS. is in fact one of three which were written by order of Ceolfrid, who was abbot of Jarrow and Wearmouth in the kingdom of Northumberland, and that it was taken by him, for presentation to the Pope, on a journey to Italy, during which he died, in the year 716. The date of the MS. may be placed about A. D. 700. It is a very large volume, containing more than a thousand leaves of vellum, measuring $19\frac{1}{2}$ by $13\frac{1}{2}$ inches. The text is written stichometrically, in double columns, in uncial letters. It should be noticed that this style of writing was never much practised in England, the native scribes preferring the type of hand which had originally been introduced from Ireland. The Codex Amiatinus is, then, not improbably the work of Italian scribes employed by Ceolfrid.

Plates XXXVIII–LIV. This series of facsimiles illustrates the growth of the English Bible. At its head has been placed a specimen of the Gothic version, the earliest Biblical translation into a tongue belonging to the same branch of the Teutonic languages as our own: —

Plate XXXVIII. Gothic Gospels. While the Goths were still dwelling in Mœsia, the modern Servia and Bulgaria, before they spread over Western Europe, their Bishop Ulfilas or Wulfilas, A. D. 348–388, translated the Bible for their use from the Greek. The alphabet which he used was also constructed by him, and was composed mainly of Greek letters, of the uncial type, with some Latin letters, and a certain number of runes to represent Gothic sounds which had no Greek equivalents. Ulfilas's version has survived only in fragments. Very little of the Old Testament remains; but of the New Testament there are still extant portions of the Gospels and of the Epistles of St. Paul. The portions of the Gospels are contained in the famous MS. at Upsala in Sweden, which is represented in this plate. This MS., written in silver on purple vellum, and hence called the 'Codex Argenteus,' is of the sixth century. It fell into the hands of the Swedes at the capture of Prague in 1648, and was given by Queen Christina of Sweden to her librarian Isaac Vossius, from whom it was purchased about the year 1662 by the Swedish nation and deposited in the University of Upsala.

The following is a transcript of the Lord's Prayer as contained, with the exception of the first five words, in the plate: — '[Atta unsar thu in himinam,] weihnai namo thein. Kwimai thiudi|nassus theins. Wairthai wilya | theins, swe in himina yah ana | airthai. Hlaif unsarana thana sin|teinan gif uns himma daga. Yah | aflet uns thatei skulans siyai|ma, swaswe yah weis afletam thai[m] | skulam unsaraim. Yah ni brig|gais

uns in fraistubnyai, ak lau|sei uns af thamma ubilin; unte | theina ist thiudangardi yah mahts | yah wulthus in aiwins. Amen.'

The ornamental arcade at the foot of the page contains the Eusebian Canons.

Plate XXXIX. The Lindisfarne Gospels, also called the 'Durham Book,' now in the British Museum, is a large quarto volume measuring 13½ by 10 inches, and containing the Four Gospels in Latin of St. Jerome's version, written in double columns, with a gloss, that is, an interlinear word for word translation, in the Northumbrian dialect of the Anglo-Saxon language. The volume, which both for writing and ornamentation is one of the most beautiful and perfect examples of the MSS. of the Northumbrian school, was written in honour of St. Cuthbert, Bishop of Lindisfarne, who died in A. D. 687, by his successor Eadfrith, who lived till the year 721. The date of the MS. may therefore be placed about A. D. 700. The style of the writing is the English half-uncial, which was introduced by the Irish missionaries from Iona into the north of England, and which was soon adopted throughout the land. In the description of the Codex Amiatinus (Plate XXXVII), a MS. also written in the north of England, it has been noticed that the uncial character, as seen in that codex, was little used in England. With regard to the Latin text of the Lindisfarne Gospels, an interesting suggestion, which may be accepted, has been made that it was copied from a MS. brought from Italy in the latter half of the seventh century. Each Gospel is preceded by a list of festivals on which lessons were to be read, and the festivals prove to be those of the Church of Naples. This circumstance, which at first seems inexplicable, is accounted for by the fact that when Theodore of Tarsus came to England in 669, as Archbishop of Canterbury, he brought with him a certain Hadrian, the abbot of a monastery near Naples. It is well known that Theodore visited the whole of England, and it may reasonably be assumed that the volume from which the Lindisfarne MS. was copied found its way to Northumbria by this means.

The Anglo-Saxon gloss was written by a priest named Aldred, about the year 950; and it is the oldest existing translation of the Gospels into the language of this country.

Plate XL. Anglo-Saxon Gospels. This plate is taken from a MS. in the Bodleian Library at Oxford, which was written about the year 1000. The version, translated from the Latin Vulgate text, was made probably in the kingdom of Wessex, in the south-west of England, perhaps at or near Bath, not later than the second half of the tenth century. There are six MSS. of it still extant, two at Cambridge, two at Oxford, and two in

the British Museum; the oldest of them being thought to be one of those at Cambridge, which was written at Bath by a certain Ælfric.

Plate XLI. Ælfric's Pentateuch and Book of Joshua, here represented, are contained in a MS. in the British Museum, written at the beginning of the eleventh century. The volume is illustrated with numerous coloured drawings. Ælfric, Archbishop of Canterbury, who died in the year 1006, translated the Pentateuch, Joshua, Judges, Kings, Esther, Job, Judith, and Maccabees, epitomizing or omitting passages at his discretion.

Plate XLII. Wyclif's Bible, the earlier version, of which the New Testament was completed about the year 1380, and the Old Testament in 1382. The MS. from which the plate is taken is now in the British Museum and is one of the earliest in existence, the style of the writing justifying us in placing it before the close of the fourteenth century. Alternative renderings of different passages are underlined in the text.

Wyclif was assisted by others in his translation, and notably by Nicholas Hereford in the Old Testament. The New Testament is attributed to Wyclif himself. The whole version is a translation from the Latin Vulgate. The later Wyclifite version was the work apparently of John Purvey, a friend and follower of Wyclif, who commenced it after his master's death and completed it about the year 1388.

Plates XLIII–LIV. These twelve plates give illustrations of the eleven important editions of the printed English Bible enumerated in the General Introduction to the 'Helps' (Section VII, 'English Versions of the Scriptures'), together with a facsimile from the first Bible printed at Oxford:—

Plate XLIII. Tindale's New Testament, A. D. 1525. This plate represents a page of the only copy in existence of a portion of the first edition of the New Testament translated by William Tindale, and printed by him in the year 1525. Finding it impossible to carry out in England his design of publishing the Bible in English, he went abroad and finished his translation of the New Testament at Hamburg in 1524. The next year he began to print it in a quarto form at Cologne, but he was interrupted in the work and had to escape to Worms, where he finished it, and at the same time printed an edition in octavo form which differed from the quarto in being without side-notes. Of the quarto the fragment before us, now in the Grenville Library in the British Museum, alone survives. It consists of 31 leaves, containing 'The Prologge' and part

of the Gospel of St. Matthew. Of the octavo, a perfect copy is in the Library of the Baptist College at Bristol; an imperfect copy is in that of St. Paul's Cathedral.

Tindale's version of the New Testament had the advantage of being a translation from the original Greek, all its predecessors in England having been made only from the Latin. He also, however, made use, for critical purposes, of the Vulgate, of the Latin translation of Erasmus, and of the German translation of Luther.

Plate XLIV. Tindale's Pentateuch, A. D. 1530. As a further step in his design of publishing the whole of the Bible in English, Tindale followed up his edition of the New Testament by preparing and printing the Pentateuch, which issued in octavo form from the press of Hans Luft at Marburg ['Malborow, in the lande of Hesse'], on January 17, 1530. The five books appear to have been printed separately, and Genesis alone bears the date and place of imprint. It is a question whether a portion of the version may not have been printed at Hamburg. Genesis and Numbers are in black letter; the other books are in Roman character. The only known perfect copy of the work is in the Grenville Library in the British Museum.

Plate XLV. Tindale's New Testament, the revised edition of A. D. 1534. Tindale was stimulated in the preparation of this edition by the fraudulent issue of reprints, and of an unauthorised revision, of the first edition of 1525. Besides a revised text, it has prefaces to the several books, marginal notes or commentary less aggressive than those in the original quarto, and extracts from the Old Testament to be used as 'Epistles' in the Church services. It was printed, in octavo form, at Antwerp by 'Marten Emperowr' [i. e. de Keyser]. The copy from which the plate is taken belonged to Queen Anne Boleyn. It is now in the British Museum.

Plate XLVI. Coverdale's Bible, A. D. 1535. This is the first complete English printed Bible. Its publication was undertaken by Miles Coverdale, afterwards Bishop of Exeter, at the invitation of Thomas Cromwell, Secretary of State; and it was printed abroad, probably at Zürich, its date of issue being October 4, 1535. The title states that it is 'faithfully and truly translated out of Douche [German] and Latyn,' and Coverdale himself tells us that 'to helpe me herin, I have had sondrye translacions, not onely in Latyn, but also of the Douche interpreters [chiefly the Zürich Bible of 1534 and Luther's version], whom (because of theyr synguler gyftes and speciall diligence in the Bible) I

have ben the more glad to folowe.' In the Pentateuch he made use of Tindale's translation, and his New Testament is a revision of Tindale's version. The work was dedicated to King Henry VIII. It is a folio, printed in double columns.

Plate XLVII. Matthew's Bible, A. D. 1537. The title-page of this Bible announces it to be one 'in whych are contayned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew.' It is actually composed of Tindale's translation from Genesis to Chronicles (part of which Tindale had not printed) and of his version of the New Testament, and of Coverdale's version of the remaining books; and it was edited by John Rogers. 'Thomas Matthew' is commonly regarded as a pseudonym of Rogers; but it may, perhaps with more probability, stand for Tindale's name, which, so soon after the wholesale suppression of his New Testament, would not have been suffered to appear in connexion with a new version of the Bible. Matthew's Bible was printed, in folio form, somewhere abroad, probably at Antwerp. It was dedicated to Henry VIII, who was prevailed on by Cranmer and Cromwell to license its sale.

Plate XLVIII. Taverner's Bible, A. D. 1539, is a revised edition of Matthew's Bible, 'newly recognised with great diligence after most faythful exemplars by Rychard Taverner' of Oxford. It was printed in folio form 'by John Byddell for Thomas Barthlet: Fletestrete, London.'

Plate XLIX. The Great Bible, A. D. 1539, is a revision of Matthew's Bible undertaken by Miles Coverdale at the request of Cromwell. It was printed in a large folio in double columns by Grafton and Whitchurch of London, and was issued in April, 1539. On account of its size, it went by the name of 'The Great Bible.' In the two next years, 1540 and 1541, it passed through six more editions, to each of which was prefixed a Prologue by Cranmer, a circumstance which has caused the Archbishop's name to be sometimes attached to the first edition of 1539 as well as to the subsequent editions which more properly may be styled 'Cranmer's Bible.' The Great Bible was the first that was authorised to be read in churches.

Plate L. The Geneva Bible, A. D. 1560, is an edition, based upon the Great Bible for the Old Testament and upon Tindale's revised version for the New Testament, produced by English fugitives who abode at Geneva during the persecution in Queen Mary's reign. It professes to

be 'translated according to the Ebrue and Greke, and conferred with the best translations in divers langages. With moste profitable annotations upon all the hard places, and other things of great importance,' &c. It bears the imprint of Rouland Hall: Geneva, 1560. The principal editor was William Whittingham, of Oxford, who was connected by marriage with Calvin, and who had already issued the New Testament in 1557. The Geneva Bible, printed in quarto form, in double columns, with the text in Roman type and divided into chapters and verses, became at once the most popular English translation in private use. It went through numerous editions and was only at length superseded by the Authorised Version towards the middle of the seventeenth century. It is popularly known as the 'Breeches Bible' on account of its rendering of Genesis 3. 7.

Plate LI. **The Bishops' Bible**, A. D. 1568, is a revision of the Great Bible, undertaken by Archbishop Parker, who engaged the service of thirteen theologians to assist him. Of these, nine were bishops. The work was begun about the year 1563. It was printed in folio form, in double columns. The Bishops' Bible superseded the Great Bible for use in churches.

Plate LII. **The Rheims New Testament**, A. D. 1582. This version may be regarded as the Roman Catholic counterblast to the Protestant Geneva version. It is a translation from the Latin Vulgate, made by the English seminary established at Douai in France, but temporarily transferred, in 1578, to Rheims. The New Testament translation was published in quarto at Rheims in 1582, and was accompanied 'with Arguments of bookes and chapters, Annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the Corruptions of divers late translations, and for cleering the Controversies in religion, of these daies.' The Old Testament did not appear till 1609, 1610, when it was published, in two volumes, at Douai.

Plate LIII. **The Authorised Version**, A. D. 1611, which was undertaken under the personal direction of King James I, was the work of three double committees of revisers acting in the first instance independently at Westminster, Oxford, and Cambridge. A final revision was made by members selected from the several committees. The revisers were occupied two years and nine months on the version. It was issued in a large folio, in double columns, with the title 'The Holy Bible, conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: and with the former Translations diligently compared

and revised by his Maiesties speciall Commandement. Appointed to be read in Churches.' The printer was Robert Barker, London.

Plate LIV. The First Oxford Bible, A. D. 1675. This is the first edition of the Authorised Version that issued from the Oxford University Press. It is divided into three parts, viz. The Old Testament, the Apocrypha, and the New Testament. It is in a small quarto form, in double columns, the Apocrypha being printed in smaller type than the rest. There is an engraved as well as a printed title-page to the Bible, and also to the New Testament; in both instances the imprint being 'At the Theater, 1675.' But the New Testament appears to have been actually printed two years earlier, as it has the colophon 'At the Theater in Oxford, MDCLXXIII.'

II. ILLUSTRATIONS OF OLD TESTAMENT HISTORY AND RELIGION.

a. EGYPT.

The ancient land of Egypt was the long narrow strip of territory through which flows the lower Nile. It was divided into two kingdoms: the northern kingdom, or Lower Egypt, which comprised the Delta and the district of Memphis; and the southern kingdom, or Upper Egypt, extending to the First Cataract. Its full length was about 500 miles. The natives called the country 'Kamit,' 'the black,' in reference to the dark colour of the soil. The Hebrew name for it was 'Misraim.' The word 'Egypt' comes from the Latin rendering, 'Aegyptus,' of the Greek 'Aiguptos,' the derivation of which is uncertain, but which, it is thought, may come from 'Het-ka-Ptah,' the sacred name of the city of Memphis, meaning 'the temple of the genius of Ptah.'

The history of Egypt has been traced back to more than four thousand years before Christ; and her kings have been arranged in thirty dynasties or ruling families, divided into three groups, viz. (1) Dynasties i–xi (4400–2466 B. C.), or the Ancient Empire; (2) Dynasties xii–xix (2466–1200 B. C.), or the Middle Empire; and (3) Dynasties xx–xxx (1200–340 B. C.), or the New Empire.

The chief authority for this arrangement is Manetho, an Egyptian priest of the third century B. C., who compiled a history in Greek of the ancient dynasties from the annals preserved in the temples and other sources which have now perished. Manetho's work itself has not survived, and is only known to us through extracts and quotations of later writers; but monuments and inscriptions which have been excavated and deciphered correct and supplement the statements transmitted from him.

The adoption of the Greek language by Manetho has had the result of making the Egyptian Pharaohs better known by their Greek, than by their native, names.

Of the early dynasties we know very little beyond the names of their kings. The first king was Menes, the traditional founder of Memphis. Certain dynasties have, however, left their mark upon the face of the land in the monuments which they raised or in the engineering works which they carried on, proofs of the high state of civilization of the country in remote ages. The kings of the Fourth Dynasty (about 3750–3550 B. C.) were the great pyramid-builders, the three chief pyramids of Gizeh being the work of the three monarchs Khufu (Kheops), Khā-f-Rā (Khephren), and Men-kau-Rā (Mykerinos), whose power is to this day attested by these gigantic tombs which they raised to receive their bodies. The Sphinx, which has been assigned to the same period, may be even older. The Eleventh Dynasty appears to have been the first to hold undisputed sway throughout the whole length of the land; and the powerful line of kings who formed the Twelfth Dynasty (2466–2233 B. C.), the first dynasty of the Middle Empire, consolidated their power, and conferred lasting benefits upon the country by great works. The construction of a large artificial lake on the west of the Nile, to receive the surplus waters of the river and to control its inundations, was accomplished in the reign of Amenemhāt III (2300–2266 B. C.). This was the Lake Mœris of the Greeks, who thus rendered the native name 'Mu-ur,' 'great water,' the site of which is now called by the Arabs El-Fayyūm, perpetuating its Coptic name, 'Ph-iom,' 'the sea.'

Under the Ancient Empire the centre of government was Memphis; under the Middle Empire, when the power of Egypt was at its height, it moved up the stream to Thebes, the city which before all others in Egypt became famous for its wealth and for the magnificence of its buildings. In such a country as Egypt, whose length was so disproportionately greater than its breadth, and in which the permanent water-way of the Nile afforded such an easy means of transit from one end of the kingdom to the other, this shifting of the chief centre of administration could, without much difficulty, be managed to suit the exigencies of the moment. The same facility for movement was, however, also a source of weakness. An enemy moving from the north or from the south, after a first success, might sweep up or down the stream with overpowering force and rapidity.

After the energetic rule of the Twelfth Dynasty, there appears to have been a period of reaction or weakness, resulting first in internal troubles, and finally in a great disaster by foreign conquest. From time immemorial the nomad tribes of Edom and Southern Syria had been accus-

tomed to lead down their herds into the fertile plains of the Eastern Delta, and in course of time they had fixed themselves in the land, and had become a large proportion of the inhabitants of that district. This Semitic element in Lower Egypt was no doubt also increased by the trading Phœnicians, who settled in the towns as merchants or artisans. From the Bible we learn how, at a later date, the sons of Jacob came down with their father, and dwelt 'in the best of the land — in the land of Goshen,' and how 'the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them' (Exod. 1. 7). As in these later days, so no doubt in the earlier period, the Semitic population of Lower Egypt 'increased abundantly,' and prepared the way for the invasion which now overwhelmed the kingdom. Forced on, probably, by a wave of migration of the peoples of Western Asia, the Syrian tribes made a sudden irruption into Egypt, and carrying all before them, and meeting apparently with little opposition, they succeeded in establishing themselves in power at Memphis and in making a complete conquest, at least of Lower Egypt. The dynasties which they founded, namely, the Fifteenth and Sixteenth Dynasties, are known as those of the Hyksos or Shepherd-kings. It has been conjectured that the name has been derived from the Egyptian 'Hek-Shasu,' king of the 'Shasu' or thieving nomad tribes. The period of the Hyksos domination lies within the five hundred years which separate the Twelfth from the Eighteenth Dynasty. The Seventeenth Dynasty, whether we are to call it Hyksos or Egyptian, was a period of revolt. Sekenen-Rā, the Theban under-king, refused tribute, and began the war of liberation, which, after a struggle of one hundred years, ended in the expulsion of the foreign race.

It was probably towards the close of the Hyksos rule that the patriarch Joseph was sold into Egypt, a king named Nubti then occupying the throne. The best-known of the Hyksos kings, Apepi II, is said to have been the Pharaoh who raised Joseph to power and welcomed Jacob and his family into Egypt.

The history of Egypt after the expulsion of the Hyksos enters on a new phase. Hitherto she had kept within her natural boundaries, and the foreign tyranny to which she had recently been subjected had checked the expansion to which the powerful government of the Twelfth Dynasty might have led the way. Now that the hand of the oppressor was removed, the country revived, and the stimulus given to the national spirit by the late war of liberation no doubt urged on the kings of the Eighteenth and Nineteenth Dynasties (1700–1200 B. C.) in the policy of foreign aggression which marked their reigns, and which eventually overtaxed the strength of the country and led to its final subjection. The reigns of

the early kings of the Eighteenth Dynasty were occupied in organizing the kingdom and in strengthening its borders. The Soudan was invaded and put to tribute, and the Libyans on the west were subdued and punished; and Egypt was then free to turn her arms to the north-east, from whence her late conquerors had emerged. The first king to enter on a war of Asiatic conquest was Thothmes II (1633–1600 B. C.); and his son, the famous Thothmes III. brought the Syrian and neighbouring nations into subjection. His long reign of more than fifty years was a period of almost ceaseless wars in Asia; and even the distant kingdom of Assyria paid him tribute. Succeeding kings continued the same policy with more or less success, Amenophis III (1500–1466 B. C.), in particular, being renowned for his wars in Syria, as well as in Nubia. But in the days of his son, Amenophis IV, who had estranged the powerful priesthood by setting up a heretical form of worship, the strength of Egypt waned (see Plate LXXXI). Probably influenced by opinions imbibed from his mother, a Mesopotamian princess, this monarch substituted the cult of the Sun-disk for that of the old Sun-god Amen, and even changed his own name to Khu-en-aten, signifying 'Splendour of the Sun-disk.'

But under the kings of the Nineteenth Dynasty the Asiatic wars were revived with greater vigour than ever, the central figure of the period being the famous monarch Rameses II (1333–1300 B. C.), the Sesostris of the Greeks, whose name became more widely known than that of any other Pharaoh. His most famous campaign is the one which he undertook against the Kheta, the powerful nation of Northern Syria, which had stubbornly withstood the attacks of the earlier Egyptian kings, and which Rameses now with difficulty defeated in a great battle under the walls of Kadesh (see Plate LXVIII).

While the strength of the nation was thus put forth beyond its borders, there is also evidence of its flourishing condition internally. The monuments that remain of the great building operations of the kings of the Eighteenth and Nineteenth Dynasties are innumerable, and many of them are of the first rank. At Thebes, in particular, and in its neighbourhood, were built great temples and other works, the ruins of which bear witness to the energy and resources of the Pharaohs of those dynasties. A queen of the family of Thothmes, Queen Hatshepset, ruled the kingdom with all the vigour of her race. Her reign is famous for the voyage of discovery to the land of Punt, the land of spices, which lay, as it is thought, on the two shores at the entrance of the Red Sea; and on the walls of the recently excavated temple of Dêr el-Bahari may be seen the sculptured history of the event.

The better to carry on their wars with Asia, the kings of this period resided much in the cities of Lower Egypt. Rameses II occupied, for

this purpose, the city of San or Tanis. He has been identified as the Pharaoh who oppressed the children of Israel, and compelled them to build 'the treasure-cities, Pithom and Raamses.' No doubt the Syrian wars had tended to increase the Semitic population of the Delta; in addition to ordinary immigration, captives of war would swell the numbers; and the danger which might arise from this large foreign element was obvious. 'Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land' (Exod. 1. 9, 10). Enforced labour upon the public works naturally followed, with the result which is known to all. The time of the release of the children of Israel from bondage is placed in the time of Rameses' successor Menephthah (1300–1266 B. C.); but it has also been thought to date somewhat later.

After the year 1200 B. C. the Middle Empire comes to an end, and the glory of Egypt departs from her. The history of the New Empire is the history of decadence, of occasional revivals, and spasmodic triumphs, of internal troubles, of defeats, and of subjection to the foreign yoke. Egypt's enemies began to close in upon her. The Libyans from the west, the Nubians from the south, the Assyrians from the north, assailed her. Now and again an energetic king managed to make head against the enemy. Shashank, the founder of the Twenty-second Dynasty, himself perhaps a man of Asiatic blood, carried war beyond the borders. He appears in the Bible as Shishak, the friend and protector of Jeroboam, who, after the secession of the Ten Tribes, made war upon Judah (948 B. C.), and 'came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king's house' (1 Kings 14. 25, 26). Two hundred years later we find Egypt subject to Nubia, and a Nubian dynasty upon the throne. The first king of this race was Shabaka, the 'So, King of Egypt,' with whom Hoshea intrigued against the king of Assyria (2 Kings 17. 4), and who suffered defeat on the frontier at the hands of Sargon of Assyria. The attacks of the Assyrians now became sustained. In the year 701 B. C. their warlike king Sennacherib inflicted a severe defeat upon the Egyptian army in the south of Palestine, and two years later he advanced almost to the frontier, and would probably have subdued the country had not some sudden calamity broken up the Assyrian host (2 Kings 19. 35). A respite of thirty years left the Nubian Pharaoh, Taharka or Tirhakah, who then occupied the throne of Egypt, leisure to prepare for the final struggle. About the year 672 B. C. the blow fell; the Assyrians totally defeated the Egyptian forces and occupied the Delta; Memphis was captured, Thebes fell before

the conqueror, and Taharka was driven from his kingdom. A later attempt by Taharka to drive out the Assyrian garrisons was vigorously repulsed, and ended in the destruction of Thebes in 666 B. C.

Egypt remained subject to Assyria till that power began to wane before the attacks of neighbouring powers. Then Psammetichus, the vassal king of Saïs, with the aid of Ionian and Carian mercenaries, threw off the yoke and made himself master of the country, thus becoming the founder of the Twenty-sixth Dynasty, under which Egypt maintained her independence and rose again to some degree of prosperity for the next hundred years. The successor of Psammetichus, the warlike Necho (612–596 B. C.), advanced to the reconquest of Syria, and defeated and slew Josiah, King of Judah, at Megiddo, deposed his son Jehoahaz, and set on the throne Jehoiakim, who paid him tribute (2 Kings 23. 29–35). Necho's campaign, however, ended disastrously in a defeat inflicted on him by Nebuchadnezzar of Babylon, in a great battle at Karkemish; 'and the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt' (2 Kings 24. 7). Again, one of his successors, Uah-ab-Rā, the Hophra of the Bible, made some attempt at Syrian conquest, and succeeded in capturing Sidon; but his successor, Amasis II, followed a wiser policy in refraining from foreign campaigns, and during his long and successful reign (572–528 B. C.) restored the internal prosperity of the country. But the end was now approaching. In 539 B. C. the Persians had captured Babylon, and now rapidly marched westward for further conquests. In 527 B. C. the Persian king Cambyses defeated the Egyptian army with great slaughter before the frontier fortress of Pelusium, and, after capturing Memphis, easily conquered the whole kingdom.

Here practically ends the history of Egypt as an independent power. It is true that for a brief period of sixty years, in the fourth century B. C., she managed to shake herself free of the Persian yoke, but she was again subdued in 340 B. C. From the Persians she passed to Alexander the Great; for three hundred years she was ruled by the Macedonian house of the Ptolemies; and on the death of Cleopatra, the last of that race, Egypt became a Roman province.

Plates LV, LVI. The Gods of Egypt. The Egyptians believed in a hidden, unknown, and almighty God; but they also acknowledged the existence of a number of beings of a supernatural nature, to whom they gave the collective title of *neteru*, 'gods.' The gods were numerous and were the subject of the threats and denunciations of the Prophets of Israel from Moses (Exod. 12. 12) to Jeremiah (Jer. 43. 13). Their tem-

ples and statues were to be seen everywhere, and few indeed are the buildings of Egypt, whether temples, palaces, or tombs, which are not profusely ornamented with representations of them. They are depicted as men and women, animals and birds, or in other forms; and each one has his or her characteristic emblem. The greater number typified the forces of nature. Each nome, each city, had its local god, or its groups of gods, in triads, or in triads of triads, or in other combinations. But above all there were certain deities who, on account of their antiquity and universal worship, were regarded as the great 'gods of Egypt.'

Ptah, the Creator, is represented as a mummy. In his hands he holds the signs of power, flail , crook , and sceptre , ornamented with the emblem of stability; on the back of the neck he has the *menat* , or emblem of joy and pleasure. He was worshipped at Memphis from the earliest times, and was the chief member of the triad of that city.

Amen, or 'the hidden one,' was the chief member of the great triad of Thebes: Amen, Mut, and Khonsu. After the expulsion of the Hyksos, or 'Princes of the Shasu tribes,' about 1700 B. C., by his worshippers the Theban kings, he became the chief god of Egypt. He was identified with Rā, all of whose attributes were bestowed upon him. He had neither equal, nor second, nor like, and he was called 'One,' or 'One of Oneness.' In the period of the eighteenth dynasty his priests enjoyed almost absolute power. On his head he wears two plumes, and in his right hand he holds the *ānkh*, the symbol of life, and in his left the sceptre.

Rā was the sun-god, and his worship was most ancient. He was the actual representative of God. He has the head of a hawk, on which is borne the sun-disk encircled with a snake. In his right hand he holds the symbol of life. He sails over heaven in the 'boat of millions of years,' the course of which cannot be impeded by any of the powers of darkness. The chief seat of his worship was Annu, the On of the Bible.

Thoth, the 'scribe of the gods,' was the divine intelligence, and uttered the words which created the heavens and the earth. He invented the arts and sciences, writing and letters, and he measured time. He was the god, also, of right and truth. He has the head of an ibis, and carries a palette and writing reed; on his head he wears the feather, the symbol of right and truth, and the crescent moon as computer of time.

Neith was one of the most ancient goddesses of Egypt. She appears as a woman wearing the crown of Lower Egypt, and, as goddess of weaving and of the chase, she bears the shuttle and bow and arrows. She carries the symbol of life.

Osiris, the king and judge of the dead and lord of the underworld,

was the chief of all the gods of the dead. On his head he wears the white crown, with feathers emblematic of right and truth, and horns, and in his right hand he carries the symbol of life. He suffered a cruel death on earth at the hands of his brother Set, the god of darkness, and his body was mutilated, and its members were scattered throughout the land of Egypt. By his divine power he rose again in a glorified body and became the god of the dead. The Egyptians based their hope of resurrection on the resurrection of Osiris.

Sekhet was a member of the triad of Memphis: Ptah, Sekhet, and Nefer-Tmu, and was the symbol of the fierce heat of the sun. She appears with the head of a lioness, her solar character being indicated by the sun-disk, encircled with a snake, on her head. She carries the symbol of life.

Hāpi, the god of the Nile, is represented as a man with water streaming from his breast. In his left hand is a frog, the emblem of fertility, from whose mouth also flows water. His head is crowned with lotus flowers. The human-headed bird which stands before him represents a soul which has come to the god to drink of his waters. His worship dates from a remote time; and, as he was identified with many of the great gods, he was worshipped as the source of every material blessing.

Plate LVII. Procession of the Ark. Amen-hetep III, king of Egypt, offering incense before the ark of Amen-Rā. The images of the gods were carried in procession by the priests, and incense was burnt before them as they moved along. It was customary to place the image in an ark or shrine, which was set up in a boat resting on a sledge. It was thus either carried on the shoulders of men or drawn on the ground. Here the ark and boat of Amen-Rā on a sledge are being borne in procession by thirty-two priests with shaven heads, two fan-bearers bringing up the rear. The ark is overshadowed by the winged disk, emblematic of the sun; and on it is drawn a picture in which are seen the two goddesses of right and truth, covering with their outstretched wings the beetle, emblematic of the sun-god, which holds aloft the disk of the sun. The legend above the boat reads: 'Amen-Rā, lord of the thrones of the earth. He giveth all life, and all health, and he passeth millions of years in festivals, and in festival-cycles of thirty years like unto the Sun for ever.' On the right, overshadowed by a vulture, the emblem of the goddess Mut, the universal mother, is the king, 'Amen-hetep, the prince of Thebes, the lord of diadems, the lord of the North and South, the beautiful god, the maker of things, offering incense unto Amen-Rā.' In his left hand is the thurible, and with the right hand he drops incense into the flame. The inscription before him reads: 'He (i. e. the Sun)

giveth to him the gift of life and health like unto the Sun for ever.' Behind the boat is another figure of the king, who 'followeth the god in his course.'

Plates LVIII–LXI. Egyptian Burial. The Hebrews, notwithstanding their long sojourn in the land of Egypt, never adopted the Egyptian custom of embalming the dead, probably because they were settled chiefly in the Delta, where that custom was not so universally followed as in Upper Egypt, where the rocky and mountainous nature of the land offered better sites for permanent sepulture. Though there can be no doubt that, in common with other oriental nations, they made use of spices in preparing their dead for burial (see 2 Chron. 16. 14), yet the only recorded examples of Hebrews being embalmed or mummified after the Egyptian fashion, are the patriarchs Jacob (Gen. 50. 2, 3) and his son Joseph (Gen. 50. 26). The embalmed body of Jacob was taken to Canaan by his sons, and buried in the cave of the field of Machpelah (Gen. 50. 13). Joseph, we are told, was not only embalmed, but was put into a coffin in Egypt (Gen. 50. 26), and it is not impossible that his bones lay in the same coffin when the Israelites buried them in Shechem (Joshua 24. 32). The Bible gives no details of the embalming in either instance, although in the case of Jacob we may assume, from the statement that 'forty days were fulfilled for him,' that the process was elaborate.

The practice of embalming among the Egyptians was most ancient. The preservation of the bodies of the dead was one of the first religious duties. It is almost certain that in the earliest times they believed that the actual body would rise again, although, on the other hand, it is definitely affirmed in certain extant texts that the body remained in the earth, while the soul went to heaven. But, whatever their particular creed in this respect may have been, it is impossible to imagine that they were so devoted to mere traditional custom for a period of five thousand years as to follow the practice of mummifying unless they believed, as from their sacred texts we know they did believe, in the necessity of preserving for the soul its earthly tenement.

In the oldest method of mummifying, the intestines and other easily corruptible portions were removed, and the body, salted and swathed, was buried in the sand or in a rock-hewn tomb. At a later time, spices and aromatic and astringent substances were used to sweeten the body and arrest decay; and the intestines were mummified separately. Mummies of as early a date as 3500 B. C. are found to consist of nothing but skin and bone. Our word 'mummy' is derived from the Arabic *mûmîâ*, 'bitumen,' an indication that that substance has always been an important agent. The process, in its more elaborate forms, was both lengthy and

costly; the time required might be as long as seventy days, and the cost might be as much as £250. A still larger sum might be spent on decoration; and the cost of the coffins and amulets and of the rock-hewn sepulchre must have been very great: —

Plate LVIII. Embalmers at work. In the upper scene two embalmers are represented bandaging a mummy. After the body had gone through the process of embalming, it was swathed in bandages, never more than a few inches in width, but sometimes of very great length. There are instances of as many as 600 yards of bandaging having been used. As the bandaging proceeded, unguents and spices were used freely, and amulets and other symbols of the Egyptian creed were laid between the folds; at times some object which the deceased had valued in life was thus bound up with his body.

The lower scene represents the process of decorating a mummy. Here the body has evidently been encased in the plaster coating or 'cartonnage,' which was very commonly employed for many centuries by the undertakers of Egypt. This cartonnage was usually painted in brilliant colours and decorated with mythological scenes, and was inscribed with prayers and other extracts from the 'Book of the Dead.'

Plate LIX. The Mummy and Coffin of Rameses II, king of Egypt, about B. C. 1330. The body of this great king, the Pharaoh of the oppression of the Jews, was found, together with many other mummies of kings and royal persons, concealed in rock-hewn chambers at Dêr el-Baharî, on the western bank of the Nile at Thebes, in the year 1871. When the bandages had been removed, it was seen how well the embalmers had done their work. The features were still perfect, and even the thin white hairs, though discoloured by the embalming substances, had not been destroyed. From the condition of the fragile bones and atrophied muscles, it is thought that Rameses must have been nearly one hundred years of age at his death. The coffin here represented is probably not the actual one in which he was buried; for the inscriptions upon it record the removal of the body from the original tomb, and the repair of the bandages.

Plate LX. Mummy of Rameses III, king of Egypt, about B. C. 1200. This body was also found at Dêr el-Baharî. On the outer covering is drawn the winged beetle, with a ram's head surmounted by the sun-disk, emblem of the god Khepera, the self-created god, and with a feather in each claw. The four lines of hieratic writing record the 'establishment' of the mummy in a new tomb during the rule of the

priest-king Pinetchem, the son of Piānkhi. On the band round the head of the mummy are drawn figures of the gods, to serve as amulets and protect the body from harm.

Plate LXI. Egyptian sepulchral Barge. As the principal cemeteries of Thebes lay on the west of the Nile, the ceremony of removing the dead across the river was an important detail in the funeral. The barge here represented is conveying a decorated shrine, within which is the body. On its roof is a company of professional mourning women, with hair dishevelled and breasts bare. The barge is propelled by rowers and steered with an oar of great length. Once across the river and disembarked, the body was accompanied by a long procession of priests, and mourners, and servants with the possessions of the deceased and furniture for the tomb, and with animals for sacrifice and provisions for the funeral feast. At the entrance to the tomb religious ceremonies were performed, and, sacrifices having been offered, the body was borne to the mummy-chamber, which was straightway walled up.

Plates LXII–LXV contain scenes in the life beyond the grave, according to the Egyptian belief. They are taken from the papyrus 'Book of the Dead,' found in the tomb of Ani, a high official, whose titles were, 'True royal scribe, scribe and accountant of the divine offerings of all the gods, governor of the granary of the lords of Abydos, scribe of the divine offerings of the lords of Thebes.' He lived at the end of the fifteenth century B. C. The 'Book of the Dead' is the name given to the collection of chapters or compositions consisting of prayers, hymns, confessions, &c., whereby the dead might overcome his foes in the underworld, and arrive at the abode of the blessed or 'Fields of Peace.' It was customary to bury with the dead a papyrus roll containing this text or some selections from it, the extent and quality of the roll being regulated by the price paid for it. The papyrus of Ani is an unusually perfect specimen. Whether the Judgement of the Dead was supposed to take place immediately after death or after burial we are not told; but we may presume that it was more probably after burial. It should be noted that the dead, after passing the trial of his heart, becomes identified with Osiris and is addressed and spoken of by the god's name: —

Plates LXII, LXIII. Judgement of the Dead. The two scenes form one picture in the papyrus. The first scene is the weighing of the heart, or conscience, of the dead man Ani, in the Hall of Double Truth, in the presence of Osiris, the judge of the dead. Ani stands on the left with his wife behind him, intently watching the result of the trial.

Between him and the Balance are his 'Luck' or 'Destiny'; a human-headed object supposed to be connected with his birth; his soul, which is represented as a human-headed hawk; and the goddesses Meskhenet and Renenet, who presided over the birth-chamber and rearing of children. In the centre is the 'Great Balance,' upon the standard of which sits the dog-headed ape, the associate of Thoth the scribe of the gods. His function is to see that the beam of the Balance is exactly even, for the gods only require that the heart shall counterbalance, not outweigh, the feather, the symbol of 'Right and Truth.' On the right of the Balance kneels Anubis, the god of the dead, jackal-headed, whose duty is to scrutinize the tongue of the Balance. Next is Thoth, the scribe of the gods, holding a reed and palette to record the result of the trial, and with him is a monster called the 'Devourer,' part crocodile, part lion, and part hippopotamus, ready to eat up the heart if found light. In the upper part of the picture are seated twelve great gods and goddesses, presiding over the trial. The short lines of text to the left of the Balance are the prayers of Ani: that the divine powers may in no way obstruct the weighing of his heart, that no false witness may be borne against him in the presence of the god Osiris, that his heart may not be separated from him, but may accompany him to the place whither he is going. The result of the trial is favourable, Thoth thus addressing the gods: 'Hear ye this judgement. The heart of Osiris hath, in very truth, been weighed and his soul hath stood as witness for him; it hath been found true by trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings in the temples; he hath not done harm by his deeds; and he uttered no evil reports while he was upon earth.' The gods reply: 'That which cometh forth from thy mouth hath been ordained. Osiris, the scribe Ani, triumphant, is holy and righteous. He hath not sinned, neither hath he done evil against us. Let it not be given to the devourer Āmemet to prevail over him. Meat-offerings and entrance into the presence of the god Osiris shall be granted unto him, together with a homestead for ever in Sekhet-hetepet (the Fields of Peace) as unto the followers of Horus.'

In the second scene (Plate LXIII) Ani, now justified, is led into the presence of Osiris by Horus, the son of Osiris; and, again, Ani kneels by a table of offerings (see also Plate LXXVI) before Osiris, the everlasting lord, who is enthroned within a shrine, holding the emblems of sovereignty and power, and supported by the goddesses Isis and Nephthys. Before him, on a lotus flower, stand the four gods of the cardinal points, who presided over the intestines of the dead. To Osiris Horus says: 'I have come unto thee, O Un-nefer [1], and I have brought the Osiris Ani

[1] A name of Osiris.

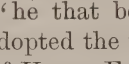
unto thee. His heart is found righteous, coming forth from the Balance, and it hath not sinned against god or goddess. Thoth hath weighed it according to the decree given unto him by the company of the gods; and it is very true and righteous. Grant him cakes and ale, and let him enter into the presence of Osiris; and may he be like unto the followers of Horus for ever.' Ani then himself addresses Osiris: 'O Lord of the underworld, I am in thy presence. There is no sin in me, I have not lied wittingly, nor have I done aught with a false heart. Grant that I may be like unto those favoured ones who are round about thee, and that I may be an Osiris, greatly favoured of the beautiful god, and beloved of the lord of the world, I, the royal scribe indeed, who love him, Ani, triumphant before the god Osiris.'

Plate LXIV. The Soul revisiting the Body. The mummy of Ani lies on the bier; above hovers the soul as a human-headed bird grasping an object which is connected with the sun and is the emblem of eternity. At the head and foot of the bier stands a flaming incense-burner. Ani's prayer which accompanies this scene in the Book of the Dead, is that he may lie in Annu (On or Heliopolis), 'wherein souls are joined unto their bodies, even in thousands, that he may behold his body, that he may rest in his glorified frame, and that he may never perish, nor see corruption.'

Plate LXV. The Fields of Peace. In the Sekhet-hetepet or 'Fields of Peace' were the habitations of the blessed in their new life. The scene is divided into four compartments, in three of which Ani is represented as occupied in various ways. He is brought by Thoth into the presence of a triad of gods, he sails on the stream, he reaps, and drives the oxen which tread the corn, he ploughs his farm in the 'Fields of the Aanru plants.' In the fourth compartment is the 'abode of the shining ones,' where the wheat is reaped by the spirits of the blessed dead.

Plate LXVI. Names of Egyptian kings mentioned in the Bible. The names of the kings here given are composed of two parts, the *prenomen* and *nomen*; and the titles 'King of the North and South' and 'son of the Sun' were commonly added. Both prenomen and nomen are enclosed in an oval ring or cartouche. The earliest king known to us bore a single name, Mena; but even he employed the cartouche, which appears in carefully-cut inscriptions as a rope, but with exactly what signification is not known. The practice of using prenomen as well as nomen is as ancient as the period of the fifth dynasty. The six names in the plate may be translated thus: (1) 'Strong are the Right and

Truth of Rā [for] the chosen one of Rā, Rā-messu (i. e., child of Rā), beloved of Amen'; (2) 'The creator of the double crown is Rā [for] the chosen one of Rā, Shashanq, beloved of Amen'; (3) 'Beautiful is the double of Rā, Shabaka'; (4) 'Taherq, the glorious one of Rā and Nefer-Tem'; (5) 'The renewer of the heart is Rā, Nekau'; (6) 'The rejoicer of the heart is Rā, Rā maketh the heart to be stablished.'

It was Mena (i. e., 'he that belongeth to the one that endureth for ever') also who first adopted the title of 'King of the North and South,' implying sovereignty of Upper Egypt as well as of the Delta; and in the sixth dynasty the kings began regularly to style themselves 'son of the Sun,' for an Egyptian king was to Egypt what the sun is to the world. In the Bible, the kings of Egypt are always referred to by their nomens, viz., Rameses (Gen. 47. 11; Exod. 1. 11); Shishak (1 Kings 14. 25; 2 Chron. 12. 2, 5, 7, 9); So or Sabaco (2 Kings 17. 4); Tirhakah (2 Kings 19. 9); Necho (2 Kings 23. 29; Jer. 46. 2); Hophra (Jer. 44. 30). The title 'Pharaoh' is derived from the Egyptian words  *per āa* 'great house,' i. e., the house in which all men live. With this title we may compare the Ottoman 'Sublime Porte.'

Plates LXVII–LXIX. The three scenes in these plates are copied from the walls of the Ramesseum or Memnonium, built in honour of the god Amen-Rā by Rameses II, at Thebes. They form part of a series of scenes illustrating the war carried on by Rameses II against the nations in Northern Syria in the fifth year of his reign: —

Plate LXVII. Rameses enthroned. The king is clad in the simple male garb usually seen in royal statues. He wears the *khepersh* or helmet-shaped crown, having in front the two snakes, or uraei, of Upper and Lower Egypt, and lappets behind. On the feet are sandals. The side of the throne is sculptured in relief with papyrus and lotus plants combined, , typical of the union of the upper and lower countries.

Plate LXVIII. Rameses in battle. This scene represents the king routing the nations of Northern Syria, under the walls of a besieged city. The battle is no doubt the one in which Rameses inflicted a decisive defeat on the Kheta and their allies, before the city of Kadesh, on the Orontes. Rameses, drawn on a heroic scale as the great warrior, drives the enemy before him, and crushes them under the wheels of his chariot. Above his head is the sun-disk with uraei, the emblem of the visible protecting presence of Rā, the Sun-god. An assault on the walls of the city

is being repelled with vigour. The four warriors in the foreground on the right are sons of Rameses. The hieroglyphic text describes the prowess of Rameses and the submission of the enemy.

Plate LXIX. Rameses slaughtering the revolted nations. This scene is often repeated on the walls of temples and other buildings of Rameses II. The king wears the combined crowns of Upper and Lower Egypt (i. e. with), the broad collar round his neck, and bracelets on his arms. He is in the act of striking a blow with his mace on the heads of the conquered nations whom he has seized by the hair. The two cartouches of his name are just above his shoulder. The vulture, emblem of the goddess Mut, the universal mother, hovers over his head. Behind him is a banner of his titles: —

ka nekht meri Maāt

'Bull mighty, beloved of the goddess of Right and Truth'; with the hawk of Horus above. The hands of the human arms with which the banner is provided hold the feather emblematic of Right and Truth, and the 'royal double' of the king. On the right is the god 'Horus the slaughterer,' presenting a slaughtering-knife to the king, with the words: 'I give unto thee power and might in their borders along with life and power.' The scene is described in the hieroglyphics as 'the crushing of the wretched folk of every foreign land; we make them to be as though they were not.'

Plate LXX. Strangers coming into Egypt. This scene occurs in a series of wall-paintings in the tomb of an Egyptian noble at Beni-hasan in Upper Egypt, of the period of the twelfth dynasty, about 2400 B. C. The noble was Khnemu-hetep, administrator of the Eastern desert and prince of the city of Menāt-Khufu, one of whose duties was to receive the tribute of foreigners. The scene represents the arrival of a company of the tribe of the Āmu from the desert. Commencing with the upper division of the picture, Khnemu-hetep stands on the right facing the royal scribe Nefer-hetep, who holds up an inscription stating that in the sixth year of the king Usertsen II a company of thirty-seven of the Āmu brought an offering of stibium or eye-paint. Behind the scribe is the superintendent of the huntsmen; and then come the foreigners, headed by their chief Abesha presenting an oryx. The men of the party have

beards, and the greater number, both men and women, wear garments embroidered or woven in patterns, contrasting with the simple dress of the Egyptians. Among their weapons will be noticed the throwing-stick. This scene recalls the visit of Jacob's sons to Egypt with their gift of 'a little balm, and a little honey, spices, and myrrh, nuts, and almonds' (Gen. 43. 11), for Joseph, 'the lord of the land.'

Plate LXXI. Egyptian Granaries. Two rows of hive-shaped chambers are here built on a plot of land, enclosed with walls, into which entrance is gained by the doorway on the left. The grain is poured into the granaries through openings in the top. The process of loading, carrying, and counting the loads is here seen in action. The hieroglyphic inscriptions contain many references to famines caused by the failure of the waters of the Nile. A text recently discovered records a seven years' famine in the reign of Tcheser, a king of the third dynasty, nearly four thousand years before Christ, who speaks thus: 'I upon the throne of my majesty am in grievous trouble for my household, and my heart suffereth by reason of an exceeding great affliction that hath come upon me. In mine own time, for seven years the Nile hath not risen. Grain is scarce, the herb of the field hath come to an end, and all that man eateth hath failed. Every man stealeth from his neighbour. Though they would run, yet can they not move. The babe waileth, and the child hardly draggeth himself along. The hearts of the aged are stricken down; their legs tremble and they lie prone upon the earth, and their hands are upon their bellies. The counsellors can give no counsel. The storehouses have been broken open, and instead of victuals there cometh forth wind. Every being that liveth is in misery.' Again, an inscription of the twelfth dynasty in a tomb at Beni-hasan tells us how a wise governor would act in time of famine: 'When years of hunger came, I arose. I ploughed all the fields of the nome from north to south; and I made the inhabitants to live, and I provided food for it. No man went hungry therein. I gave to the widow as to the wife, to the younger as to the elder. And when the high waters came, bringing forth wheat and barley and everything in abundance, I sought not again what I had spent on the land.'

Plates LXXII, LXXIII. Egyptian Brickmaking. The process of brickmaking in Egypt, as represented in the first of these plates, needs no comment. As with all other simple manufactures of a domestic character, when once a practical method of work had been settled, there was nothing to be gained by altering it. The English brickmaker of our own time mixes his material, and moulds and lays out his bricks on the

drying ground, just as the Egyptian brickmaker did thousands of years ago. The presence of the taskmasters in this scene indicates that the labour is forced, even as it was exacted from the children of Israel (Exod. 1. 14). Egyptian bricks were usually sun-dried, not fired, and the mud of which they were generally made required the admixture of such a substance as straw or stubble to ensure cohesion. They are of a larger size than our modern bricks; the one represented in Plate LXXIII measures 15 by $7\frac{1}{4}$ inches, and is $5\frac{1}{4}$ inches thick. This specimen is of the reign of Rameses II, the Pharaoh of the oppression; and, according to the Egyptian custom, it is stamped with his name.

Plate LXXIV. Egyptian Fishing Scene. This scene, like that in Plate LXX, is painted on the walls of the tomb of Khnemu-hetep, at Beni-hasan, about 2400 B. C. He is here 'canoeing in the papyrus-beds, the pools of wild-fowl, the marshes and the streams,' and spearing fish in the shallows. In the stream are seen the crocodile and the hippopotamus. The papyrus plant was widely cultivated in the Delta of Egypt, and afforded a most useful material for many domestic and other purposes. It grew to the height of six feet, throwing up from its large horizontal root a tapering shaft, triangular in form, which bore a tufted head. Its most important use was in the manufacture of the writing material to which it gave its name, papyrus. The stem was cut longitudinally into thin strips, which were laid side by side to the required width, and across them another layer of strips was laid at right angles. The two layers glued and pressed together formed a sheet of material as flexible and smooth as modern paper. By joining together the sheets, rolls of any length could be formed.

We may also see in the papyrus the material of which the 'ark of bulrushes' (Exod. 2. 3) was constructed. In the legend of the death of Osiris we are told that the boat in which Isis sailed about, in order to gather the god's scattered limbs, was made of papyrus because the plant was abhorred by the crocodile. It is possible that the supposed protective quality of papyrus may have suggested its choice for the ark in which the infant Moses was laid. It will be noticed that the canoe in which Khnemu-hetep is afloat is constructed of papyrus stalks bound together. Compare the 'vessels of bulrushes upon the waters,' spoken of by Isaiah, 18. 2.

Plate LXXV. Document on Papyrus. The use of papyrus as a writing material was widespread in the ancient world. From Egypt it was carried to other countries round the Mediterranean; it was used in Greece and at Rome; and long after the general establishment of vellum

as the ordinary writing material it continued in favour for special purposes in Italy and France through the early middle ages. From the earliest times to the first centuries of the Christian era the roll was the usual form of the book (*volumen*, volume), and papyrus was almost invariably the material; and even when the roll was superseded by the book composed of leaves, still papyrus continued to some extent to be employed.

Plates LXXVI–LXXX. With regard to the different objects represented in these plates only a few remarks are necessary.

The table of offerings frequently occurs in paintings on the walls of tombs, or in the illustrations of the 'Book of the Dead,' of the Egyptians (see Plate LXIII).

Sandals made of papyrus (Plate LXXVII) or leather are found in considerable numbers in the tombs. A good collection is in the British Museum. Judging by the slight construction of most of them, it may be doubted if they were made for any other purpose than to be buried with the dead. In the illustrations of the papyrus of Ani the deceased is represented only twice with sandalled feet.

The scene in Plate LXXVIII illustrates an Egyptian custom mentioned in Gen. 41. 42, where we are told that Pharaoh put a collar (A. V. chain) of gold about Joseph's neck. Here the goddess Hathor presents a collar to Seti I, the father of Rameses II. The hieroglyphics give the titles of the goddess and of the king, 'Hathor, Queen of Thebes, the beautiful face, the mistress of Annu (Heliopolis)'; 'King of Upper and Lower Egypt, Men-Maāt-Rā, Seti, beloved of Ptah; may life be given to him as to the Sun, for ever.' Collars worn by nobles and men of rank were very elaborate (see Plate LXXVII). They were frequently inlaid with precious stones.

Among the musical instruments (Plate LXXX) is the *sistrum* (rattle), which was carried by priestesses and used in religious ceremonies, the three loose wires producing a strident rattling noise when shaken.

Plate LXXXI. Tablet from Tell el-Amarna. The Tell el-Amarna tablets were discovered in 1887 in a pit at the foot of the mountains behind Tell el-Amarna, a village in Upper Egypt. More than three hundred are now in the museums of London, Berlin, and Gizeh; a few still remain in private possession. They are of the greatest value for the history of the relations between Egypt and Western Asia in the fifteenth century B. C.; and they prove that the cuneiform writing was in use in the districts now called Palestine and Syria, as well as in Mesopotamia. They are unlike any other group of tablets known to us; and

the language employed is in some important particulars closely related to the Hebrew of the Old Testament.

The greater number of the Tell el-Amarna tablets are letters and dispatches from allies in Northern Syria, and from tributary princes and governors in Palestine, to the Egyptian kings Amenophis III and Amenophis IV, whose reigns are calculated to have extended from about 1500 to 1430 B. C. Some of them are inscribed with mythological legends of an interesting character.

Tell el-Amarna occupies part of the site of the ancient city of Khut-en-aten, which was built by Amenophis IV on the east bank of the Nile, about 180 miles south of Memphis; and it was during the decadence of the Egyptian power in Western Asia under the weak administration of that king that most of the dispatches in the collection were written.

The tablet represented in this plate is one of four dispatches addressed to the king by Abi-milki, the governor of Tyre, urgently appealing for assistance. The country was disorganized by rival factions, and Zimrida, governor of Sidon, had laid siege to the island-fortress of Tyre, first capturing the positions on the mainland and cutting off Abi-milki's supply of wood and water. 'To the king, my lord, my god, my sun, thus saith Abi-milki, thy servant: I prostrate myself at the feet of the king, my lord, seven times and seven times; I am the dust under the feet of the king, my lord, the Sun-god, who riseth upon the world daily by the decree of the Sun-god, his loving father.' If the king had not appointed him to the command, Tyre would have been lost, and the king's government and his name would have been blotted out from the land for ever. 'I will guard the city of Tyre, the great city, for the king, my lord, and I will hold it until the king shall send forth his power to help me, to give me water to drink and wood to warm myself withal. . . . Thou art my Sun, who risest upon me; thou art the stronghold of copper whereon I stand; and by the right hand of the king I am strong, I am mighty, I am full of power. Thus I spake to the Sun-god, the father of my lord and king: When shall I behold his face?'

b. ASSYRIA AND BABYLONIA.

Plates LXXXII–CII. These plates illustrate the history of the Assyrian and later Babylonian empires. In the following brief historical sketch sufficient explanation of most of them will be found. Such as call for more detailed descriptions will be afterwards dealt with.

The line of development of the two great empires of Babylonia and Assyria, which played so great a part in the history of the ancient world, and which had such a vital influence on the fortunes and destiny of the Hebrews, moved up the course of the Euphrates and the Tigris. The

broad tract through which the Tigris and lower waters of the Euphrates flow, shut in, as it is, on the north-east by the mountain ranges of Kurdistan, and on the south-west by the great Arabian desert, formed a natural path for the progress of invaders marching northwards from the head of the Persian Gulf; and when the power of the more northern kingdom of Assyria was consolidated, and sought an outlet for further expansion, the natural direction again lay to the north-west. Contemporaneously, the Egyptian Pharaohs, now feeling their strength, and embarking on a course of foreign wars, chose the line which led them northwards into Syria. It was inevitable that the two chief powers of Western Asia and Northern Africa must sooner or later come into collision. It was also easy to foresee that in the end the tougher and more tenacious Semitic race of Mesopotamia must prove too strong for the Egyptian; and, had not the vast sandy wastes of Arabia and Syria interposed and wedged asunder the two nations, curbing the expansion of Babylonia and Assyria on the west and extending the line of march round the northern apex of the desert lands, it is probable that Egypt would have fallen a prey to Western Asia far sooner than was actually the case. Syria and Canaan lay between the anvil and the hammer and suffered accordingly, now the subjects and again the allies of one or other of the contending powers; and the catastrophe of the captivity of the children of Israel was inevitable.

Of the origin of the old Babylonian Empire we know nothing. The primeval inhabitants of the land were a Semitic race, settled in the country at the head of the Persian Gulf. At a very early period an immigration of a foreign people took place, led by the mighty hunter Nimrod, the beginning of whose kingdom was 'Babel, and Erech, and Accad, and Calneh, in the land of Shinar' (Gen. 10. 10). The invaders have been named Sumerians or Accadians. Their language was used side by side with the native Semitic speech; and, when the latter reasserted itself as the common tongue, Accadian still survived as a literary language. The reigns of the earliest kings of Babylon are dated as far back as 4500 years B. C.

Pushing northward, and now following the course of the Tigris, the Babylonians gradually formed a northern colony. 'Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city' (Gen. 10. 11, 12). Thus was created the kingdom of Assyria, which finally, about 1700 B. C., became strong enough to assert its independence. Four hundred years later it conquered the mother country; and from that time to the fall of Nineveh the history of Babylonia becomes of secondary importance. For centuries war was carried on with varying fortune between

the two kingdoms, but the Assyrians were the more powerful, and nearly always held the Babylonians in subjection.

In the reign of Tiglath-pileser I, 1100 B. C., Assyria was engaged in active war with the nations inhabiting the country to the north-west, along the upper course of the Euphrates and in Northern Syria; but she appears to have overtaxed her strength, for after the death of that king her power declined, and she suffered severe defeats. It was not till the beginning of the ninth century B. C. that she began to recover under Tukulti-Adar II, a king who once more subdued Babylonia and passed on the kingdom in a prosperous condition to his son Assur-nasir-pal in 885 B. C. From this time Assyria was ruled by a succession of enterprising kings who extended the boundaries of their empire, and who are brought more prominently under our notice by the wars with the western nations. Assur-nasir-pal removed the seat of government from Assur some forty miles further north to Calah, the modern Nimrûd, where he built a great palace and carried out other works. From the remains of this palace we are enabled to judge of the knowledge of art and mechanical industries which the Assyrians possessed at this time. Their favourite form of sculpture was the bas-relief, in which they were not unsuccessful; but in the higher artistic qualities required for rendering figures in the round they were wanting. The sculptured slabs from Nimrûd are executed in a broad style (Plates LXXXIII–LXXXVI); but the Assyrian artist trusted more to ornamental detail than to grace of outline to produce an effect, his work being more mechanical than artistic. The subjects represented are for the most part scenes of war or the chase; the conquest of enemies and the ruthless punishments inflicted on prisoners; and lion-hunting, the favourite sport of the Assyrian kings. The conquests of Assur-nasir-pal extended on every side, the chief line of progress being ever towards the west. His son Shalmaneser II (860–825 B. C.) was still more successful. His empire reached from the Persian Gulf to the mountains of Armenia, and from the frontiers of Media to the shores of the Mediterranean. His wars in Syria first brought the Assyrians and Hebrews into contact. When the Syrians of Damascus were crushed by an overwhelming defeat in 842 B. C., and Shalmaneser became undisputed master of the country, the surrounding nations hastened to submit, and among them Jehu, king of Israel, paid tribute (Plates LXXXVII, LXXXVIII). The submission of the Hebrews can be traced a little later in the records of the reign of king Rammân-nirari III, who levied contributions on 'Omri,' i. e. Israel. But greater evils befell them in the days of Tiglath-pileser III, who reigned from 745 to 727 B. C. The wars which he waged are a repetition of the wars of his predecessors. Again he subdued Babylonia, and again

he overran Syria, pushing forward even to the confines of Egypt. If his identification with Pul of the Bible account is correct, it was he to whom Menahem the usurper turned for support on the throne of Israel, and to whom he gave 'a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand' (2 Kings 15. 19). It was also to Tiglath-pileser that Ahaz, king of Judah, appealed for help when beset by Rezin of Damascus and Pekah, king of Israel (2 Kings 16. 5–9). Rezin was slain, Damascus fell before the conqueror, and the Israelite tribes of Reuben and Gad and the half-tribe of Manasseh were led into captivity. Hoshea, the new king of Israel, who 'made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead' (2 Kings 15. 30), could only hold power on sufferance of the king of Assyria. With the death of Tiglath-pileser he seems to have thought that his opportunity had come. But the new Assyrian king, Shalmaneser IV (727–722 B. C.) was prompt. He came up against Israel, 'and Hoshea became his servant, and gave him presents.' Then Hoshea looked to Egypt: 'and the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison' (2 Kings 17. 3, 4). Hoshea's personal captivity only preceded the fall of his kingdom. The country was invaded and Samaria was besieged (B. C. 724), but held out for two years. Before its fall, however, a sudden revolution drove Shalmaneser from his throne; and the usurper Sargon, 'the son of no one,' succeeded to the empire. Now Samaria was taken, and the second captivity of Israel was accomplished. Sargon 'carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes'; and he 'brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel' (2 Kings 17. 6, 24). Then he turned his arms against Egypt, and in a great battle overthrew the army of Shabaka (So), the Egyptian king, who, in alliance with the Philistines, met him near the frontier of Egypt.

This appears to have been the first actual conflict between the armies of the great rival powers. But, however severe the defeat that he had inflicted, Sargon appears not to have had the strength to follow it up, and we hear of no further operations against Egypt in his reign. Among his other campaigns, the one which he undertook against Azuri, king of Ashdod (Isa. 20. 1), is known to us in his own account of it recorded on a clay cylinder in the British Museum (Plate XCII). For eighteen years he reigned in almost ceaseless warfare, suppressing also with a firm hand the subject kingdom of Babylonia, and deposing the restless Merodach-

baladan III, of whom we read as intriguing with Hezekiah of Judah (2 Kings 20. 12). The remains of his palace at Khorsabad attest the magnificence of his buildings. In 705 B. C. he was succeeded by his son Sennacherib.

This king's reign lasted longer than that of his father (705–681, B. C.), and was as eventful. Continual wars and great building operations fill up the outlines of the picture of each succeeding reign of this later period of Assyrian history, and the repetition tends to monotony. In the case of Sennacherib, however, the prominence given to his campaigns in Palestine by the Bible narrative at a critical moment in the history of the Jews, has invested him with a more than general interest for us. After first putting down revolt in Babylonia, where the accession of a new monarch to the Assyrian throne was almost always the signal for an attempt to throw off the yoke, he marched in 701 B. C. into Syria, and, first subduing the king of Sidon and the neighbouring petty states, he moved south and recovered the revolted city of Askalon. His next object was the city of Ekron, but, before its capture, he fought a great battle and defeated an Egyptian army which was marching to its relief. Then he turned to punish Hezekiah, who was even at that moment sheltering the fugitive king of Ekron. From the great cylinder of Sennacherib (Plates XCIII, XCIV), which records the details of this campaign, we learn how the Assyrian king came up against Judah, and took six-and-forty of the fenced cities, enslaved two hundred thousand of the inhabitants, and laid siege to Jerusalem; 'and Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria' (2 Kings 18. 15, 16). Thus did Hezekiah purchase safety. But two years later we find Sennacherib again at war with Judah. Hezekiah, trusting to Egypt, the 'bruised reed,' had dared to refuse further allegiance. The Assyrian army first invested and captured Lachish (Plate XCV), and a threatening message warned the king of Judah that his punishment was at hand. But the Egyptian army was advancing, and Sennacherib prepared to meet it. The battle, however, was not fought. A great disaster, perhaps a sudden attack of the plague, overtook the Assyrian host: 'the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses' (2 Kings 19. 35).

Sennacherib's later wars were chiefly against the stubborn Babylonians and their allies, the Elamites. Their resistance was only quelled after a succession of campaigns, in the course of which the city of Babylon was

destroyed. Towards the end of his reign he carried his arms into Cilicia, and defeated the Greeks; and he is said to have founded the city of Tarsus.

The important position which the city of Nineveh attained may be set down in great measure to Sennacherib, for he appears to have been the first Assyrian monarch to make that place his residence. The remains of his palace and of those of his immediate successors have yielded not only an extensive series of sculptures, but also an invaluable collection of inscribed tablets, dealing with literature and history and science, being a part of the great library of Nineveh, the collection of which was commenced by this enlightened king. 'And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword. And Esar-haddon his son reigned in his stead' (2 Kings 19. 37).

Again, Esar-haddon's reign (681–668 B. C.) is a long story of warfare. Phœnicia, Cilicia, Edom, Babylonia, Arabia, Media, are all in turn the scenes of his campaigns. But the most important event was the final subjugation of the great rival power of Egypt, which fell before his arms. Lower Egypt was occupied by the Assyrians in 672 B. C. Manasseh, king of Judah, paid the penalty of revolt by the reduction of his kingdom and his own captivity (Plate XCVI). 'The Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon' (2 Chron. 33. 11). But the Assyrian king, of a milder nature than most of his line, restored him afterwards to freedom, and let him return to Jerusalem. Esar-haddon's reign closed in the midst of war in Egypt. That country had broken into armed revolt, which required all the energy of the new king, Esar-haddon's son, Assur-bani-pal, to subdue. But the empire of the Assyrians had now become too extended for its strength; with the result that, while rebellion was being suppressed in one direction, the flame of revolt would break out in another. Assur-bani-pal's long reign (668–626 B. C.) saw a further increase of the northern limits of his empire; Elam on the south-east was subjugated (Plate XCVII); and Babylonia, again in revolt, was again crushed. But Lydia, which had become a vassal state, was with difficulty retained; and Egypt broke loose and maintained her independence.

The closing years of Assur-bani-pal's reign were years of decline, and the great empire was already tottering to its fall. The growing power of the Medes had become threatening; but their advance was stayed for a few years by the irruption of the Scythian hordes which swept across Western Asia in their march of destruction. At length Cyaxares of Media and Nabopolassar, an Assyrian general commanding in Babylonia,

joined their forces and invaded Assyria. Nineveh was captured about 609 B. C.; and the great empire was divided among the conquerors; Babylonia falling to the share of Nabopolassar, who is thus the founder of the new Babylonian Empire.

This Empire was short-lived, lasting only some seventy years, the best-known king of the dynasty which ruled over it being Nebuchadnezzar II, who succeeded his father Nabopolassar in 604 B. C. He had just defeated Necho, King of Egypt, when he was called to the throne, an occurrence which seems to have prevented the invasion of Egypt, with which he would have followed up his victory. Of his wars generally we know best the details of those against Judah. After a first campaign Jehoiakim submitted and became tributary for three years. Then he rebelled, and only his death saved him from the punishment which fell upon his son Jehoiachin. In 597 B. C. the Assyrians took Jerusalem, and most of the inhabitants were led into captivity with their king; 'none remained, save the poorest sort of the people of the land' (2 Kings 24. 14). Zedekiah, who was set up as king in place of Jehoiachin, a mere vassal of the Assyrian, brought down, by his rebellion, the last act of vengeance on his country. In 586 B. C. Jerusalem was again taken, and was practically destroyed, and the captivity of the people was accomplished: 'So Judah was carried away out of their land.' Nebuchadnezzar's reign lasted till the year 562 B. C. He has left behind him records of great works in Babylon; the walls and temples were rebuilt, and the city was otherwise improved and beautified (Plates XCIX, C). But his successors were weak sovereigns, who could not withstand the advancing power of the Persians. In the reign of the last king, Nabonidus, the city of Babylon, which, in the king's absence, seems to have been under the command of his son Belshazzar (Plate CI), was captured by Cyrus in 539 B. C., and the kingdom was absorbed into the empire of the conqueror (Plate CII).

Plate LXXXII. Names of Assyrian, Babylonian, and Persian Kings, &c., mentioned in the Bible. Like many Hebrew proper names each name forms a sentence, thus:

Tiglath-pileser (2 Kings 15. 29) = 'My help is the son of Ishara.'

Shalmaneser (2 Kings 17. 3) = 'Shalmanu is chief.'

Sargon (Isa. 20. 1) = 'The legitimate king,' or '[God] hath established the king.'

Sennacherib (2 Kings 18. 13) = 'The Moon-god hath increased brethren.'

Esar-haddon (2 Kings 19. 37) = 'Assur hath given a brother.'

Asnapper, i. e. Assur-bani-pal (Ezra 4. 10) = 'Assur creates a son.'
Merodach-baladan (Isa. 39. 1) = 'Marduk hath given a son.'
Belshazzar (Dan. 5. 1) = 'Bel, protect the king!'
Nebuchadnezzar (2 Kings 24. 1) = 'Nebo, protect the boundary!'
Evil-merodach (2 Kings 25. 27) = 'The man (i. e. the worshipper) of Marduk.'
Nergal-sharezer (Jer. 39. 3) = 'Nergal, protect the king!'
The names Cyrus, Darius, and Artaxerxes are of Persian origin.
The king named Pul (2 Kings 15. 19) has been identified with Tiglath-pileser III, who reigned from B. C. 745 to B. C. 727, and to whom Menahem paid tribute.

Plate LXXXIII. Assur-nasir-pal performing a ceremony before a sacred tree. This ceremony was connected with the fertilization of the palm tree. On each side of the tree stands a figure of the king with the right hand raised; in the left hand is a mace. Above the tree is the emblem of the god Assur. Behind the king, on each side, is a winged attendant holding up in his right hand a palm inflorescence, and in his left a basket. The artificial fertilization of the palm was well known to the ancients, and no doubt was largely practised in Mesopotamia, where dates formed a staple article of food. The ceremony probably took place in the spring, and was no doubt inaugurated by the king in person.

Plates LXXXVII, LXXXVIII. The 'Black Obelisk' was set up at Nimrûd (Calah) by Shalmaneser II, king of Assyria, about 860–825 B. C. On the lower part of the four sides are 190 lines of cuneiform writing detailing the principal events of Shalmaneser's campaigns, and on the upper part are cut bas-reliefs illustrating the historical narrative. The text relates that Shalmaneser conducted thirty-one expeditions against the peoples of various countries; his sway extended to the shores of the Mediterranean on the west, to Cilicia on the north-west, to Babylonia and the Persian Gulf on the south and south-east, and to Media on the east. At certain places he set up memorial tablets sculptured with figures of his majesty and inscribed with his warlike deeds. In the Black Obelisk he records two wars against Hazael of Damascus in the eighteenth and twenty-first years of his reign, and it appears from another inscription that the payment of tribute by 'Jehu, the son of Omri,' as represented in one of the bas-reliefs on this monument, took place after the first of these campaigns. From another inscription which Shalmaneser set up at Kurkh on the Tigris, we learn that he defeated a confederation of tribes of Northern Syria, and that one of the allies was 'Ahab of Israel,' who contributed a force of ten thousand men.

The cuneiform text which describes the submission of Jehu is as follows: —

ma - da - tu sha D. P.[1] Ya - u - a mar
Tribute of Jehu the son of

D. P. Khu - um - ri - i kaspi D. A.[2]
Omri silver [I received].

The winged disk, the emblem of the presence of the god Assur, is seen above the Assyrian king.

Plate LXXXIX. Brick of Shalmaneser II, king of Assyria, about B. C. 860–825, inscribed with three lines of cuneiform: —

ikal D. P. D. P. Shal-ma-nu-asharid
Palace of Shalmaneser [king of Assyria],

abil D. P. Assur-nasir-pal shar D. P. Assur
son of Assur-nasir-pal, king of Assyria,

abil Tukulti-Ninib shar D. P. Assur-ma
son of Tukulti-Ninib, king of Assyria.

In Mesopotamia, where stone was scarce, clay bricks formed the common building material. The proper quality of clay for this production was found in abundance. Assyrian and Babylonian bricks were usually fired; in form they are square and flat. The specimen here represented measures $13\frac{1}{4}$ inches square, and is $3\frac{1}{8}$ inches thick.

Plate XCII. Fragments of a Cylinder of Sargon, king of Assyria, about B. C. 722–705. They describe the siege and capture of the city of Ashdod in the land of the Philistines (see Isa. 20. 1). Azuri, the king of Ashdod, had been deposed by Sargon, and Akimiti, his brother, had been made king in his stead. The people refused to recognize the latter, and chose a certain Yamani. Sargon thereupon hastily marched against the

[1] Determinative prefix. [2] Determinative affix.

place and captured it, carrying off the gods of the city with the inhabitants; and Yamani fled to Egypt. Sargon afterwards rebuilt Ashdod and peopled it with captives from various countries.

Plates XCIII, XCIV. Cylinder of Sennacherib, king of Assyria, about B. C. 705–681. This is one of the finest and most perfect objects of its class ever discovered, and its importance as an historical document can hardly be overrated. It contains 487 lines of closely written but legible cuneiform text, inscribed in the eponymy of Belimuranni, prefect of Karkemish, about 691 B. C. The text records eight expeditions of Sennacherib, viz. the defeat of Merodach-baladan, king of Babylon, and sack of the city; the conquest of Ellipi and subjugation of the Medes; an invasion of Palestine and siege of Jerusalem; a second campaign against Merodach-baladan, who was deposed in favour of Sennacherib's son Assur-nadin-shum; a campaign in the countries to the north-west of Assyria; an expedition to the Persian Gulf and defeat of the Elamites; and a final expedition to Elam and the conquest of the allied Babylonians and Elamites.

The extract which is given on Plate XCIV partly describes the siege of Jerusalem in the reign of Hezekiah, king of Judah (2 Kings 18). It is taken from the central column shown on Plate XCIII, beginning with line 11. The following is a translation of the whole passage:—

11. 'I fixed upon him. And of Hezekiah [king of the]
12. Jews, who had not submitted to my yoke,
13. forty-six of his fenced cities, and the strongholds, and the smaller cities
14. which were round about them and which were without number,
15. by the battering of rams, and by the attack of engines,
16. and by the assault of foot-soldiers, and . . . .[1]
17. I besieged, I captured. 200,150 people, small and great, male and female,
18. horses, and mules, and asses, and camels, and oxen,
19. and sheep innumerable from their midst I brought out and
20. I reckoned [them] as spoil. [Hezekiah] himself like a caged bird within Jerusalem,
21. his royal city, I shut in. Banks against him
22. I threw up, and whosoever came forth from the gate of his city I turned back.
23. I requited his sin. His cities of which I had made spoil from his dominions
24. I cut off, and to Mitinti, king of Ashdod,

[1] The three words which end this line are the names of military engines.

25. to Padi, king of Ekron, and to Sillibel,
26. king of Gaza, I gave, and I cut short his borders.
27. Besides the old tribute, which they paid yearly,
28. tribute and gifts to my sovereignty I added and
29. laid upon them. As for Hezekiah himself,
30. the fear of the majesty of my lordship overwhelmed him; and
31. the *Urbi* and his trusty warriors,
32. whom, in order to strengthen Jerusalem, his royal city,
33. he had brought in, left him.
34. Thirty talents of gold, and 800 talents of silver, and precious stones,
35. And stibium, and . . . . and great . . . . stones,
36. and couches of ivory, and seats of ivory, and elephant hide,
37. and ivory, and *ushū*-wood, and *urkarinnu*-wood, and divers things,
38. and great treasure,
39. and [his] daughters, and the women of his palace, and the male musicians,
40. and the female musicians, into the midst of Nineveh, the city of my sovereignty,
41. after me he brought; and to give tribute
42. and to make submission he sent his envoy.'

Plate XCVI. Portion of a Cylinder of Esar-haddon, king of Assyria, about B. C. 681–668. The text describes Esar-haddon's campaigns in Babylonia, in Palestine, and Cilicia, and his conquest of Media and Arabia; and in the list of tributary kings of Palestine is the name of Manasseh, king of Judah: —

D. P. Me - na - si - e shar D. P. Ja - u - di
Manasseh *king of* *Judah.*

The date of the cylinder is about 673 B. C.

The Assyrian texts make no mention of Manasseh's captivity in Babylon, whither, according to 2 Chron. 33. 11, he was taken by the captains of the host of the king of Assyria.

Plate XCVIII. Babylonian Chronicle, B. C. 744–669. The events recorded on this tablet took place in the reigns of the Assyrian kings Tiglath-pileser III, Shalmaneser IV, Sargon, Sennacherib, and Esar-haddon. The following extracts show the nature of its contents: —

'In the fifth year [of Esar-haddon], on the second day of the month Teshrit, the Assyrian host went forth into the wilderness. In the month Teshrit was the head of the king of Sidon cut off and brought unto Assyria. In the month Adar were the heads of the kings of Kundū and Sisū cut off and brought unto Assyria.'

'In the sixth year the king of Elam went against Sippar and made ready a blood bath. The god Shamash came not forth from E-barra. The Assyrians went forth against Milukhkha [near to Egypt]. Khummakhaldash, king of Elam, died in his palace, yet had he not been sick. Five years did he reign in Elam; and Urtagu his brother reigned in his stead.'

'In the seventh year, on the fifth day of the month Adar, the Assyrian host went up against Egypt. The goddess Ishtar of Agadhe and the other gods of Agadhe came forth from Elam and entered into Agadhe in the month Adar.'

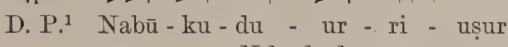
'In the eleventh year the king [Esar-haddon] abode in the land and made many princes to be slain with the sword.'

'In the twelfth year the king of Assyria went up against Egypt; but he fell sick by the way, and he died on the tenth day of the month Marchesvan. Twelve years did he reign in Assyria; and Shamash-shumukin and Assur-bani-pal, his sons, reigned in his stead in the lands of Babylonia and Assyria.'

Plate XCIX. The Building of the Walls and Temples of Babylon, by Nebuchadnezzar II, king of Babylon, about B. C. 604–562. This plate represents part of a text inscribed on a large basalt slab, now in the India Office, consisting of ten columns in the archaic Babylonian character, and recording the works of Nebuchadnezzar in Babylon. It tells us how he travelled through distant lands and mountain ranges, through rugged ways and by steep paths, from the Upper Sea even to the Lower Sea; and how he reduced all peoples to submission. From all parts of the earth he brought to Babylon silver and gold and precious stones, bronze, and cedar wood, and what the mountains and the sea bring forth. He repaired and made beautiful the temples of E-sagila and E-kua, and the shrine of Marduk, the temple at Borsippa, and the temple of E-zida, and many other holy places. He finished the building of the great walls of Babylon, even Imgur-Bel and Nimitti-Bel, which his father Nabopolassar had begun, and he built a wall round about the western side of the city. The great beams and the woodwork of the gates were of cedar wood overlaid with copper, and the ways which led up to the gates were furnished with bulls of great size and with serpents of bronze. The inscription concludes with a prayer: 'O Marduk, thou lord, thou king of

the gods, thou excellent governor, thou hast created me, and thou hast given unto me dominion over men. I love thy habitation on high, even as I love mine own dear life, and without thy city of Babylon have I made no lasting abiding-place. And since I have the fear of thy godhead and ponder upon thy sovereignty, be thou gracious unto my prayer and hearken unto my petition. I am the king, the establisher who rejoiceth thy heart, the wise governor who ruleth all thy habitations. By thy command, O gracious Marduk, let the house which I have built endure for ever. May I rejoice in its beauty, may I grow old therein, and may I receive much tribute from the kings of all parts of the earth and from all the race of man. From the foundation of heaven even to the heights thereof, and to the rising place of the sun, let me have neither foe nor adversary; and may my seed have dominion over mankind for ever.'

Plate C. Brick of Nebuchadnezzar II, king of Babylon, about B. C. 604–562. The inscription, which is stamped, is as follows: —

1. 

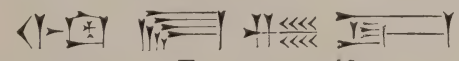
D. P.[1] Nabū - ku - du - ur - ri - uṣur
Nebuchadnezzar,

2.

shar Bābili
king of Babylon,

3.

za - ni - in E - sagili
restorer of E - sagili

4. 

u E - zida
and E-zida,

5.

apil a - sha - ri - du
son eldest

6.

sha D. P. Nabū - pal - uṣur
of Nabopolassar,

[1] Determinative prefix.

7.

shar — Bābili
king of — *Babylon.*

The brick measures 13 inches square, and is 3 inches thick.

Plate CI. Extract from a Cylinder of Nabonidus, king of Babylon, about B. C. 556–539. This is part of an inscription which is found repeated on four cylinders that were deposited at the four corners of the temple of the Moon-god in Mukeyyer, a city of Southern Babylonia. The text records the building operations of the king and his numerous works connected with the restoration of the shrines of the gods. The extract contains the king's prayer for himself and his son Belshazzar.

D. P. Bêl - shar - uṣur.

It is as follows: — 'And do thou save me, Nabonidus, the king of Babylon, from transgression against thine exalted majesty, and grant thou to me the gift of long life; and in the heart of Belshazzar, my first-born son and the offspring of my body, do thou stir up reverence for thine exalted majesty, and let him not commit sin, but let him enjoy the fullness of life.'

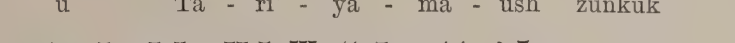
Nabonidus' son Belshazzar has been identified with 'Belshazzar the king of the Chaldeans' mentioned in Dan. 5. 30, who was slain when 'Darius the Median took the kingdom.' That Nabonidus had a son called Belshazzar is proved by this inscription, and he may have been in command at Babylon when the city fell into the hands of Cyrus (539 B. C.); but he was never 'king of the Chaldeans,' and the words may only mean that he was a 'prince of the Chaldeans.'

Plate CII. Cylinder of Cyrus. The Babylonian text on this fragment describes the conquest of Babylonia by Cyrus and the chief events of his reign, about 539–529 B. C. Cyrus attributes the success of his arms to the help of the god Merodach, under whose protection he captured the city of Babylon without bloodshed. The late king Nabonidus had incurred the anger of the gods by removing their images from their native shrines to Babylon, and by neglecting their service. Therefore Merodach, the great god, chose Cyrus to rule his people and his city, and led him into Babylon, and gave Nabonidus into his hands. The images were restored; and the gods are entreated to intercede with Bel, Nebo, and Merodach on behalf of Cyrus and his son Cambyses.

Plate CIII. Seal inscribed with the Name of Darius. Seals were in common use among the Babylonians. They were cylindrical in shape, and were bored through the centre longitudinally, for the insertion of a string or wire whereby they might be secured. Made of hard stone of various kinds, they were engraved with mythological or other subjects, the impression being obtained by rolling the seal on a soft surface. The seal given in the plate is a small cylinder of chalcedony measuring $1\frac{7}{16}$ inches, with a diameter of $\frac{11}{16}$ of an inch. The design represents the king engaged in a lion hunt. Above is the emblem of the visible presence of the god Ormazd. The three lines of cuneiform characters are in Persian, Median, and Babylonian:

adam Dārayavaush khshāyathiya

u Ta - ri - ya - ma - ush zunkuk



ana-ku Da - ri - ya - mush sharru rabu

I AM DARIUS THE GREAT KING.

There is nothing in the inscription to identify the king, but he may not improbably have been Darius the Great, who reigned from 521 to 486 B. C.

Plate CIV. Gods of Babylonia and Assyria. The gods of the Babylonians and Assyrians were almost innumerable, for every great city and town had its local deities. The three greatest gods were Anu, god of the sky; Bel, god of the earth; and Ea, god of the sea. With Anu, the father of the gods, was associated a female counterpart named Anatu; the wife of Bel was Belit; and the wife of Ea was Damkina. Next in rank were: Sin, the Moon-god; Shamash, the Sun-god; Rimmon, the god of thunder, lightning, wind, rain, storm, and flood; Ishtar, the goddess of the planet Venus, and of love and war; Marduk or Merodach (who is also called Bel), 'the lord of life' and 'quickener of the dead,' who fought and vanquished the dragon or Chaos; Nebo, the god of arts, science, and letters, and his wife Tasmitu; Adar or Ninib, a form of the Sun-god, and his wife Gula; Nergal, the god of battle; Tammuz, a form of the Sun-god (see Ezek. 8. 14), &c.

The figure of the Moon-god on this plate is taken from a cylinder-seal of about 2500 B. C.; that of Ishtar is from a seal of about 700 B. C.; that

of Dagon is from a bas-relief of about 880 B. C.; and the figures of the mythical heroes Gilgamish and Eabani are from a Babylonian seal of early but uncertain date.

Plate CV. Worship of the Babylonian Sun-god. This plate is taken from a stone tablet of Nabu-pal-iddin, king of Babylon about 900 B. C., which was found deposited in an earthenware coffer among the ruins of the city of Sippara. The Sun-god is seated within a shrine, holding in his right hand an object emblematic, probably, of his eternal existence. Before him, on an altar, is a disk which is kept in its place with cords held by two figures surmounting the roof of the shrine. The three human figures are probably those of a priest, the king who is being led into the presence of the Sun-god, and an attendant. The cuneiform inscription above them is: 'The image of the Sun-god, the mighty lord, who dwelleth in E-barra, within Sippara.' In the shrine are three astronomical emblems of the gods Sin, Shamash, and Ishtar.

There is a long inscription on the tablet which describes the restoration of the temple of the Sun-god and the setting up of a new statue by Nabu-pal-iddin, the temple having been in ancient days wrecked by the enemy, and the old statue having been carried away. Nabu-pal-iddin also re-established the worship of the god and endowed the temple. Nearly three hundred years after, about 620 B. C., the contents of the coffer were examined by Nabopolassar, afterwards king of Babylon, who, knowing that the scene on the tablet had been copied from an ancient original, protected it with a covering of clay, on the back of which he described the repairs which he himself carried out in the temple of the Sun-god. The coffer was once more opened in the reign of Nabonidus, king of Babylon, about 556–539 B. C., who deposited in it two clay cylinders inscribed with an account of further work upon the temple.

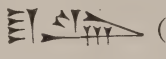
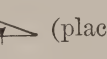
Plate CVI. Combat between Tiāmat and Marduk (Merodach). The story of this combat is told in one of the tablets belonging to the 'Creation series' (see Plate CXII). Marduk, the god of light, endowed by the gods with a throne, a sceptre, and a ring, armed himself, and went forth to do battle with the dragon Tiāmat or Chaos. He made a lightning flash charged with blazing fire, and a net in which were the winds of the four quarters of heaven; he also created a hurricane, a whirlwind, a storm, and winds. He cast his net over the monster, and let loose the hurricane, and drove the wind down her throat to burst her body. He ripped her up with his sickle-shaped sword and cut her skin into two parts, with one of which he made the vault of heaven.

Plate CVII. Assyrian Eagle-headed Deity. This deity was formerly identified with Sennacherib's god Nisroch (see 2 Kings 19. 37; Isa. 37. 38), but on insufficient grounds. His name is unknown. He carries the palm inflorescence and basket described above (Plate LXXXIII).

Plate CVIII. Assyrian Winged Man-headed Lion. Composite creatures, part lion or bull, part eagle, and part man, were set up by the kings of Assyria as protecting spirits at the entrances or in other parts of their palaces. Such creatures, made on a large scale, have been found in the ruins of the palaces of Sargon, Sennacherib, and other kings. In one of his inscriptions, Esar-haddon says: 'I set up to the right and to the left lions and bulls of giant size, and wherever they stand they turn back the breast of the foe, and they guard the path and bless the way of the king who hath made them.' From the character of their composition such creatures may be regarded as the embodiment of spirits endowed with the strength of the lion or the bull, and with the swiftness of the eagle and the intelligence of man.

Plate CIX. Procession of Gods captured by Assyrian troops. This scene is sculptured on a slab recovered from the ruins of the palace of Tiglath-pileser III, king of Assyria about 745–727 B. C.; but the name of the conquered city from which the statues of the gods are being removed is not given. To carry away or destroy the gods of a conquered people was a well-known practice in ancient history. In the Assyrian records there are many instances, and the recovery of long-captive deities is also mentioned. The words of Hezekiah's prayer (2 Kings 19. 17, 18) will occur to the memory: 'Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.'

Plate CX. Inscription in Archaic Babylonian Characters, about 4000 B. C. The cuneiform or wedge-shaped characters used by the nations of Western Asia were originally pictures of objects drawn in outline. The common writing material was clay; and, as it is easier to draw a design on a soft moist surface by punctures than by continuous strokes, it was found that combinations or impressions from a square-pointed stilus conveniently gave the required result. Wedge-shaped impressions produced by this method would naturally be adopted as the best for providing the necessary variety of broad and fine lines. The oldest known sign for 'star' in Babylonian is ✳, an eight-rayed star; in a later stage this

picture becomes , and finally . The oldest sign for the 'sun' was a circle ◯, which became , and finally . The oldest sign for 'king' was a rudely drawn figure of a man wearing a crown , which became  (placed horizontally), and then  , and finally . The primitive signs for 'star' and 'king' appear in this inscription. Cuneiform writing is read from left to right; but some think that the picture characters were at first written in columns which were read from top to bottom.

The honour of finding the key to the cuneiform writing of the nations of Western Asia is divided among several scholars; but the largest share falls to the late Sir Henry Rawlinson, although the labours of the scholars Grotefend, Saint Martin, Rask, and Burnouf contributed materially to the decipherment. To Grotefend we owe the identification of the names of the Persian kings, Cyrus, Darius, Xerxes, and Hystaspes; and Lassen could claim priority in the publication of a cuneiform alphabet, although Rawlinson had independently constructed one essentially the same. Rawlinson also deduced from the texts the chronological order of the reigns of certain kings, and made out the names Arsames, Ariaramnes, Teispes, Achæmenes, &c., and he was the first to translate a long and complete cuneiform text. In 1835, when a young officer holding a diplomatic appointment in Persia, he began to study the cuneiform inscriptions at Hamadan, which had been cut in three languages by Darius Hystaspes and his son Xerxes, and succeeded, like Grotefend, in deciphering the names of some of the Persian kings. This result he supplemented subsequently by the identification of other names in the great inscription of Behistun or Baghistan (i. e. the 'place of God'), where, high up on the precipitous face of a rock, Darius Hystaspes had cut an inscription in the Persian, Median, and Babylonian languages to record his victories. This inscription Rawlinson at the risk of his life succeeded in copying. In 1837 he communicated to the Royal Asiatic Society a translation of the first two paragraphs; but it was not until after a careful

study of the Zend language that he deciphered the whole inscription, the publication of which was further protracted by the Afghan War of 1839–40, and did not appear till the year 1846 when it was printed in the tenth volume of the Society's *Journal*.

Plate CXI. Babylonian Boundary-stone. Boundary-stones or landmarks among the Babylonians and other Eastern nations had a particular significance; for they were inscribed with the evidence of the ownership of the land. The removal or destruction of one's neighbour's landmark would be, in effect, the removal or destruction of his title-deed. The stone here represented is of black basalt, 22 inches in height. It is inscribed with the purchase-deed of a plot of land in Bît-Hanbi, sold by Amil-Bêl to Marduk-Nasir, an officer of the king of Babylon, about the year 1100 B. C. The figure cut upon it represents the king, probably Marduk-nadin-akhi, who reigned about that period. On the rounded top are figures which are thought to represent gods and planets and signs of the Zodiac. The vengeance of the gods is invoked on any man who shall destroy or remove this 'eternal landmark,' or shall tamper with the boundaries. Anu, Bel, and Ea are entreated to curse him; Sin, to let him die like a wild ass outside the city wall; Shamash, to turn his light into darkness; Ishtar, to send uncleanness upon him; Marduk, to plague him with dropsy; Adar, to move his own landmark; Gula, to bring grievous sickness upon him; Rimmon, to lay waste his crops; Nebo, to cause barrenness; and all the great gods to smite him with evils and diseases, and to blot out his name and his children's for ever.

Plate CXII. Assyrian Account of the Creation. This fragment represents the first of the series of tablets, which probably numbered not less than six, and were inscribed with the legends of the Creation. The copies which have come down to us are of the time of Assur-bani-pal, king of Assyria about 668–626 B. C., but the period of composition must have been far more ancient. The story of the Creation as told in this tablet is as follows: — When the heaven above was not named, and when the earth beneath bore no name; when as yet Apsu, the primeval Ocean, who begat them, and Tiāmat, who bare them, mingled their waters; when no land was formed; when no reed was to be seen; when as yet the gods had called nothing into being; when no name was named; when no fate was fixed; then were created the gods. Lukhmu and Lakhamu were called into being. Ages passed away, and then Anshar and Kishar were created. Long were the days, then came forth other gods. Afterwards, Apsu and Tiāmat rebelled against the rule of the newly-born gods, and Tiāmat gave birth to a brood of monsters to wage war against them.

This news was carried to the chief of the gods, who bade them go forth against Tiāmat and her brood, but they would not. At length Marduk (Merodach) came forward, and was endowed with great power and invincible weapons. He met Tiāmat in combat and slew her, and of one half of her skin he made the heavens; then he established the earth and the underworld. Next he made the stars, the abodes of the gods, and the signs of the Zodiac, and he marked out the year into twelve months, and set the moon in the sky to fix times and seasons. The creation of the beasts of the field and of creeping things followed.

Plate CXIII. The Assyrian Account of the Deluge is found in the eleventh tablet of the series of legends of the mythical hero Gilgamish. It is in the form of a story told to Gilgamish by Sitnapistim or Khasisadra, the Assyrian Noah. Like the 'Creation' tablet given in Plate CXII, the tablet here represented was found in the Library of Assurbani-pal.

The great gods within Shurippak, the ancient city of the river Puratti (Euphrates), took counsel to bring a flood upon the earth. There was Anu, their father; and there was Bêl, the warrior; Ninib, their messenger, and Innugi who directed them; and there was also Ea, the lord of wisdom. And Ea spake unto Sitnapistim and said, 'Thou man of Shurippak, son of Ubaratutu, build thee a ship, and forsake thy possessions and take heed for thy life, and bring into the ship living seed of every kind.' Therefore Sitnapistim built him a ship of six storeys, and an hundred and twenty cubits was the breadth thereof; and he pitched it within and without with pitch. And with all that he had of silver and of gold, and with living seed of every kind, he filled it; and he brought into it his family and his household, and cattle and the beasts of the field. Then, at even, the ruler of darkness sent a heavy rain; and Sitnapistim feared to look upon it. And he entered into the ship and he shut the door; and the guidance of the ship he gave into the hands of Puzur-Bêl, the mariner. And at dawn a black cloud came up, and Rimmon thundered in the midst thereof; and before it went Nebo and Marduk, even as messengers went they over mountain and over plain; and Uragal tore up the anchor; and Ninib went forth, and the storm followed after. The Annunaki lifted aloft their torches and lighted up all the land with their brightness. The whirlwind of Rimmon reached unto heaven; and day was turned into night, so that no man might behold his fellow. The gods were afraid, and they drew back into the heaven of Anu; they crouched like hounds and sat cowering in heaven. Ishtar cried as a woman in travail, and with loud lamentation she bewailed the destruction of her people, which filled the sea like the spawn of fishes; and with her wept

the gods, they were bowed down, their tears flowed, their lips were pressed together. For six days and for six nights the tempest blew and the flood covered the earth; but on the seventh day the storm and the deluge, which had fought like a great host, were abated, the sea sank to rest, and the hurricane was spent. Sitnapistim looked forth upon the waters and called aloud; but the race of man was turned again to earth, and their habitations had become a swamp. He opened the window, and the light of day fell upon his face; and he bowed him down and wept, for lo! all was sea. After twelve days the dry land appeared. To the land of Nisir the ship floated, and the mountain of Nisir held it fast. For six days the ship rested, and, when the seventh day drew nigh, Sitnapistim sent forth a dove. And the dove flew this way and that; but she found no resting-place, and she returned. Then sent he forth a swallow. And the swallow flew this way and that; but she found no resting-place, and she returned. Then sent he forth a raven, which flew away and, for that the waters were abated, came not back again. Then Sitnapistim went forth out of the ship, and offered up sacrifice and poured out a drink-offering on the mountain-top; and the gods smelled the sweet savour, and like flies they gathered round the sacrifice. And Ishtar, the lady of the gods, drew near, and she said: 'Never shall I forget these days. Now let the gods come unto the offering; but let not Bêl come, for he was ill-advised and sent the flood and gave my people to destruction.' But when Bêl saw the ship, then was he wroth and filled with anger against the gods, and he cried: 'Who then hath come forth with life? Surely no man shall escape destruction.' Then Ninib opened his mouth and spake: 'Who but Ea could do this thing, since Ea knoweth all things?' Then spake Ea and said unto Bêl: 'Ill-advised wast thou, O counsellor of the gods, that thou didst send the flood. On the sinner lay his sin; and on the transgressor lay his transgression; but let not all be destroyed. Let the lion and the leopard, let famine and pestilence, slay mankind; but let there be no flood again. I divulged not the counsel of the gods in words; but in a dream did Sitnapistim learn it.' Then went Bêl into the ship, and he took Sitnapistim by the hand and led him forth; and he blessed him and his wife, and he said: 'Now let Sitnapistim and his wife be as we, who are gods; and let them dwell afar off at the mouth of the rivers.' And the gods led them away and gave them a dwelling-place even at the mouth of the rivers.

III. ILLUSTRATIONS OF NEW TESTAMENT HISTORY.

Plates CXIV–CXVII. Portraits of Roman Emperors. Our Lord's life on earth was passed during the reigns of the Emperors Augustus and Tiberius. Setting back the true date of His birth to the year 4 B. C. (see

'Helps,' xxvi. 1), He would have been in His eighteenth year at the time of the death of Augustus, A. D. 14. His Ministry, commencing probably in A. D. 26, and His death and resurrection, A. D. 29–30, fall in the latter half of Tiberius's reign, the closing years of which also are marked by the preaching and martyrdom of St. Stephen.

The revolt of the Jews against the Roman power which broke out A. D. 66, and which was at first successful, was crushed by Vespasian and his son Titus. Vespasian was conducting the war in Judæa when he was proclaimed emperor on the death of Nero, A. D. 68. Titus took up the command and brought the war to an end by the siege and capture of Jerusalem, A. D. 70 ('Helps,' xxxviii. 9–11).

Plate CXVIII. Roman Soldiers carrying in triumph the spoils of the Temple of Jerusalem. The triumphal Arch of Titus was erected in the Via Sacra of Rome to commemorate his conquests of Judæa; but it appears not to have been completed until after his death, A. D. 81. The bas-reliefs with which it is sculptured represent the triumphal procession of the spoils of the Temple, and are considered the best examples of Roman work of this kind. The plate represents a bas-relief restored.

Plates CXIX–CXXII. The Temple of Diana at Ephesus. The famous Temple of Artemis or 'Diana of the Ephesians,' one of the seven wonders of the ancient world, which was standing at the time of St. Paul's sojourn in Ephesus, A. D. 54–57, was built about 330 B. C. on the site of an earlier temple which was burnt down by an incendiary named Herostratus, on the night of the birth of Alexander the Great, in 356 B. C. The earlier temple, which in its turn had succeeded a still more ancient building, was erected in the latter half of the sixth century B. C. The site was excavated during the years 1869–1874 by Mr. J. T. Wood, who discovered considerable remains of the later building and also some fragments of the temple destroyed by Herostratus. They are now in the British Museum: —

Plates CXIX, CXX. The two representations of the temple here given are enlarged from the reverse sides of two imperial coins of Ephesus, the first of the reign of Hadrian, A. D. 117–138, the second of a later date. They are of some value as contemporary, though conventional, designs, which may be accepted as generally faithful to the original, while they differ from one another in details. For example, in the first the sculptured bases of the columns, which were a particular feature of the building, are clearly shown; in the second they are only suggested. The sculptures in the two pediments also differ. It is not

improbable that these conventional representations may have been modelled from some of the silver shrines which were made in large numbers, and 'brought no small gain unto the craftsmen' (Acts 19. 24). On the first coin is the word ΕΦΕCΙΩΝ = 'of the Ephesians'; on the second, ΕΦΕCΙΩΝ Γ ΝΕΩΚΟΡΩΝ = 'of the Ephesians, thrice temple-keepers.' The Greek word *νεωκόρος*, which is applied in the Greek text of Acts 19. 35 to the city of Ephesus (translated A. V. 'worshipper'; R. V. 'temple-keeper'), was a title given to those persons or communities who kept in repair and attended to the business of the temples. Thus Ephesus received the title, as being devoted to the service of their great goddess. It appears to have also been sometimes a practice to renew the Neokorate or confer it afresh. The Ephesian coins of the reign of Claudius show that the city was then simply ΝΕΩΚΟΡΟC; from Hadrian to Caracalla it was ΔIC ΝΕΩΚΟΡΟC or 'twice Neokoros'; under Caracalla ΤΡIC ΝΕΩΚΟΡΟC or 'thrice Neokoros'; and in the time of Elagabalus ΤΕΤΡΑΚIC ΝΕΩΚΟΡΟC or 'four times Neokoros.' But later it appears again as ΤΡIC ΝΕΩΚΟΡΟC, the fourth honour having been rescinded.

Plate CXXI. Diana of the Ephesians here represented is a Roman variation of the image of the Ephesian Artemis 'which fell down from Jupiter,' copied from a statue at Naples. There are many such statues, varying in the treatment of details, in different museums. The Ephesian goddess was quite distinct from the Greek Artemis, and is generally thought to have been an Asiatic divinity adopted by the Ionian Greeks. She is the personification of the all-nourishing power of nature, and, as here, is represented with many breasts. Her lower limbs are encased in a *cartonnage* like that of a mummy, the surface of which is divided into compartments filled with mystical animals, which again occupy the nimbus and crowd upon her arms. As the goddess of the city she wears the mural crown.

Plate CXXII. Sculpture from the Temple of Diana. The piece of sculpture given in this plate is the most perfect of the remains of the Temple of Diana at Ephesus, now in the British Museum. It is part of a section, or 'drum,' of one of the sculptured columns which adorned the building. We now know that the employment of sculpture in the lower part of the principal columns was not peculiar to the later temple of the time of St. Paul; the same method was followed in the building destroyed by Herostratus. From some archaic fragments of the latter, recovered from the site, the sculptured base of a column has been partially restored; and it is interesting to find that portions of an inscription from

this or some other column, recording that Crœsus dedicated it, confirm the statement of Herodotus that the Lydian king provided the greater number of the pillars of the temple. With regard to the sculptured drums of the later temple, it is the last opinion that they stood upon massive square pedestals enriched with sculptures in very high relief. Many fragments of these pedestals have been recovered, and have been built up with the drums, in accordance with this view. The subject on the drum given in the plate appears to illustrate the legend of the rescue of Alcestis from death. Only three figures remain fairly perfect, one of which is certainly Hermes, the others being a female and a winged male. They may be described as Thanatos (Death) and Hermes (Mercury) conducting Alcestis from Hades.

Plates CXXIII, CXXIV. Coins. These plates give most of the coins described in 'Helps,' liii.

1. Gold Daric. The *obverse* alone bears a design: the Persian king kneeling, armed with bow and spear.

2. Silver Shekel of Simon Maccabæus. *Obverse:* A chalice or cup, with inscription in early Hebrew letters, 'Shekel of Israel'; and, above the cup, 'Year 3.' *Reverse:* Triple lily, or Aaron's rod; 'Jerusalem the Holy.'

3. Bronze coin of Herod Agrippa I. *Obverse:* An umbrella; ΒΑCΙΛΕΩC ΑΓΡΙΠΑ, 'Of King Agrippa.' *Reverse:* Three ears of corn; L (= ἔτους) Ϛ, 'Year 6.'

4. Large bronze coin of Agrippa II. *Obverse:* Head of Vespasian; ΑΥΤΟΚΡΑ[ΤΟΡΙ] ΟΥΕC[ΠΑCΙΑΝΩ] ΚΑΙCΑΡΙ C[Ε]ΒΑCΤΩ, 'To the Emperor Vespasian Cæsar Augustus.' *Reverse:* Fortune with cornucopia; ΕΤ[ΟΥC] $\overline{\Delta\text{I}}$ ΒΑ[CΙΛΕΩC] ΑΓΡΙΠΠΑ, 'Year 14 of King Agrippa.'

5. Silver Stater of Augustus, or Tetradrachm of Antioch. *Obverse:* Head of Augustus; ΚΑΙϹΑΡΟϹ ϹΕΒΑϹΤΟΥ, 'Of Cæsar Augustus.' *Reverse:* Female personifying Antioch, with figure at her feet personifying the river Orontes; ΕΤΟΥϹ Ϛ Κ ΝΙΚΗϹ, 'Year 26 of Victory [of Actium]' (=5 B. C.); monogram ΥΠΑ[ΤΟΥ] ΙΒ, 'Consul 12,' i. e. the twelfth consulate of Augustus; monogram, ΑΝΤΧ (Antioch).

6. Silver Denarius of Tiberius (*Penny*). *Obverse:* Head of Tiberius; TI[BERIVS] CAESAR DIVI AVG[VSTI] F[ILIVS] AVGVSTVS. *Reverse:* Seated figure of Livia, as Ceres; PONTIF[EX] MAXIM[VS].

7. Bronze Assarion (*Farthing*). A coin of Chios. *Obverse:* A sphinx, with forefoot raised above a bunch of grapes; ΧΙΩΝ, 'Of the Chians.' *Reverse:* An amphora; ACCAPION, 'Assarion.'

8. Bronze Lepton (*Mite*). *Obverse:* A chalice or cup; ΤΙΒΕΡΙΟΥ ΚΑΙCΑΡΟC, 'Of Tiberius Cæsar.' *Reverse:* Three ears of corn tied together; ΙΟΥΛΙΑ ΚΑΙCΑΡΟC, 'Julia [daughter] of Cæsar,' i. e. Julia [Livia], mother of Tiberius and widow of Augustus.

PLATES.

		Hieroglyphic.	Hieratic.	Phœnician (Moabite stone).	Phœnician (Siloam Inscription).	Hebrew (square character).
a	eagle					א
b	crane					ב
g	bowl					ג
d	hand					ד
h	plan of house?					ה
f, v	cerastes					ו
t′(tch, z)	duck					ז
χ(kh)	sieve					ח
th	tongs; loop					ט
i	leaves					י
k	throne					כ
l	lioness					ל
m	owl					מ ם
n	water					נ ן
s	door bolt					ס
ā	weapon					ע
p	door					פ
t(ts)	snake					צ
q	knee?					ק
r	mouth					ר
š(sh)	field					ש
t(tu)	arm with cake in hand					ת

Plate I.

PHŒNICIAN AND HEBREW ALPHABETS, as derived from the Egyptian hieratic characters.

The Phœnicians, in order to form an alphabet, appear to have selected certain Egyptian letters from a type of the Hieratic character (a cursive form of Hieroglyphic), as found in papyri of about B. C. 2500.

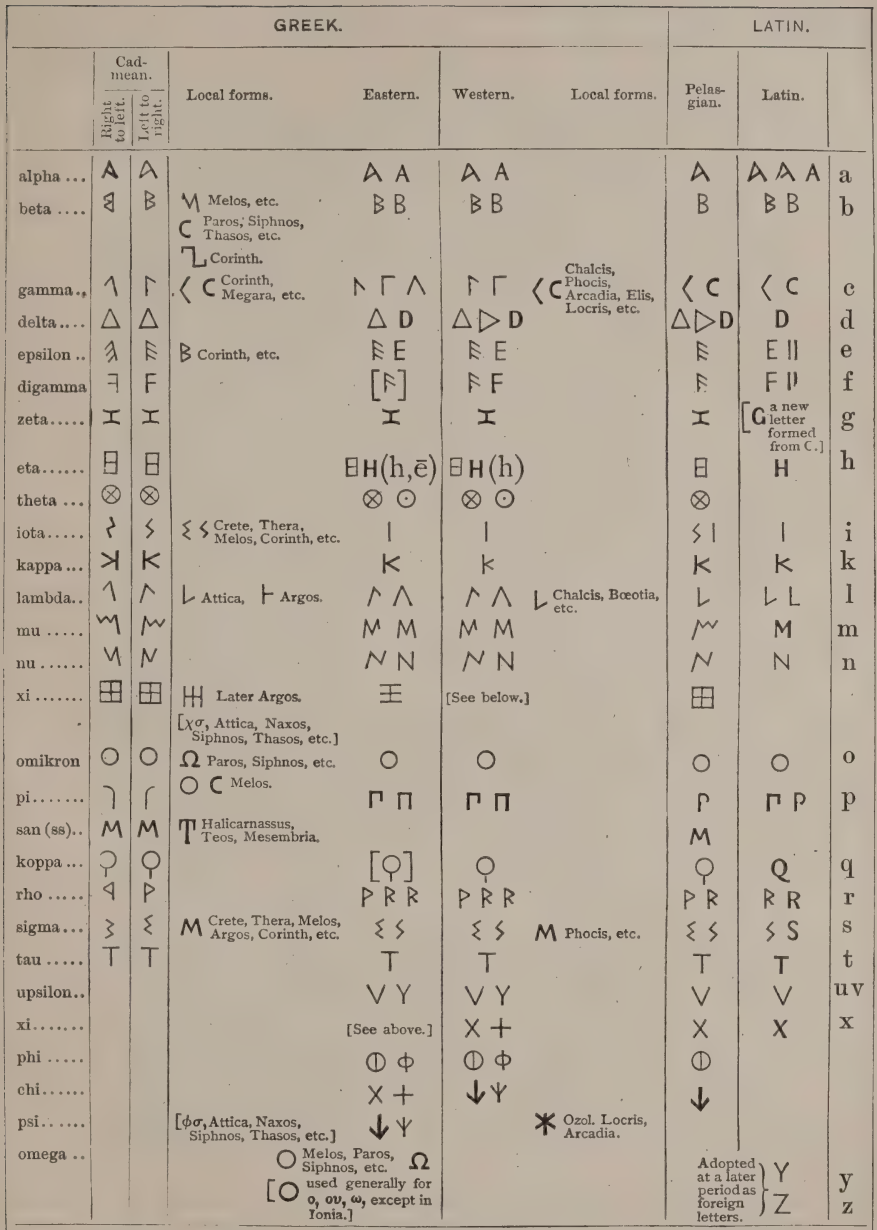


PLATE II.

GREEK AND LATIN ALPHABETS.

The Greeks adopted for their alphabet twenty-two signs from the Phœnician. The letters which follow *tau* were afterwards added. Originally the letters were written from right to left; but afterwards from left to right. The early Greek alphabet may be arranged in two groups (with local varieties), viz. the Eastern or Ionian, used in Asia Minor and in certain islands and states of Greece; and the Western, used in other islands and states, and generally in the Greek colonies in Italy and Sicily. The early Italic alphabet, derived from the Western Greek alphabet, has been called the Pelasgian alphabet; of this the Latin alphabet rejected certain letters as superfluous, and at a later date it introduced others.

PLATE III.

DOORWAY OF A TOMB AT GÎZEH. — About B. C. 3600.

The inscriptions are cut in the earliest style of hieroglyphic characters.

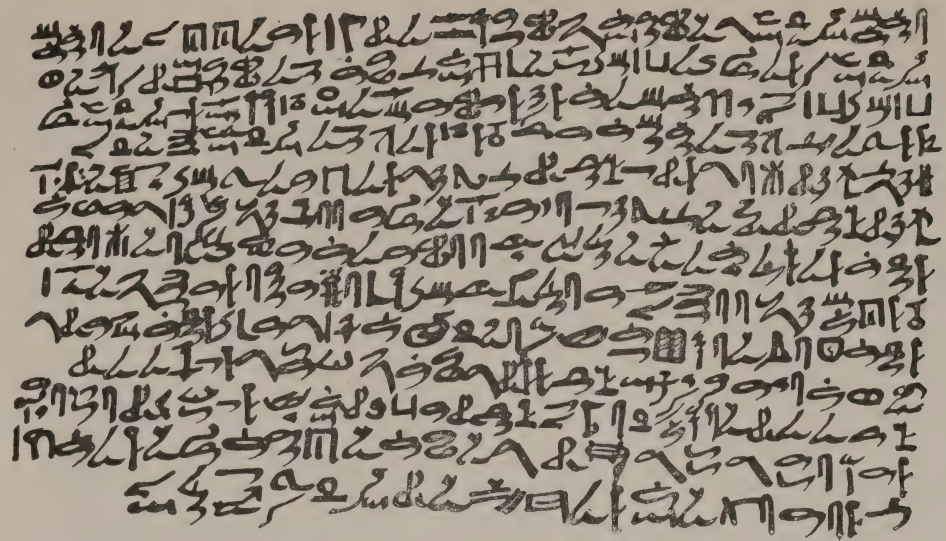


PLATE IV.

PRISSE PAPYRUS. — About B. C. 2500.

(Paris, National Library.)

The earliest form of Egyptian hieratic writing.

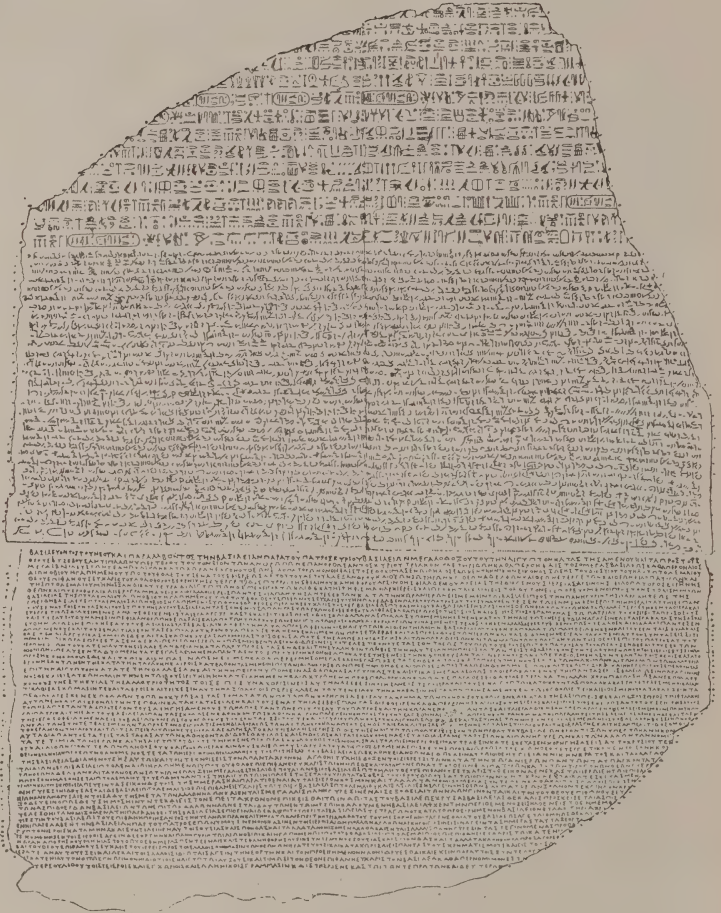


PLATE V.

THE "ROSETTA STONE." — B. C. 195.

(British Museum.)

Inscription in honour of Ptolemy V. Epiphanes, king of Egypt, in the Egyptian and Greek languages; the Egyptian portion being in hieroglyphics or writing of the priests, and in demotic or writing of the people. The key to the decipherment of the Egyptian hieroglyphics and the interpretation of the Egyptian language was obtained from this inscription.

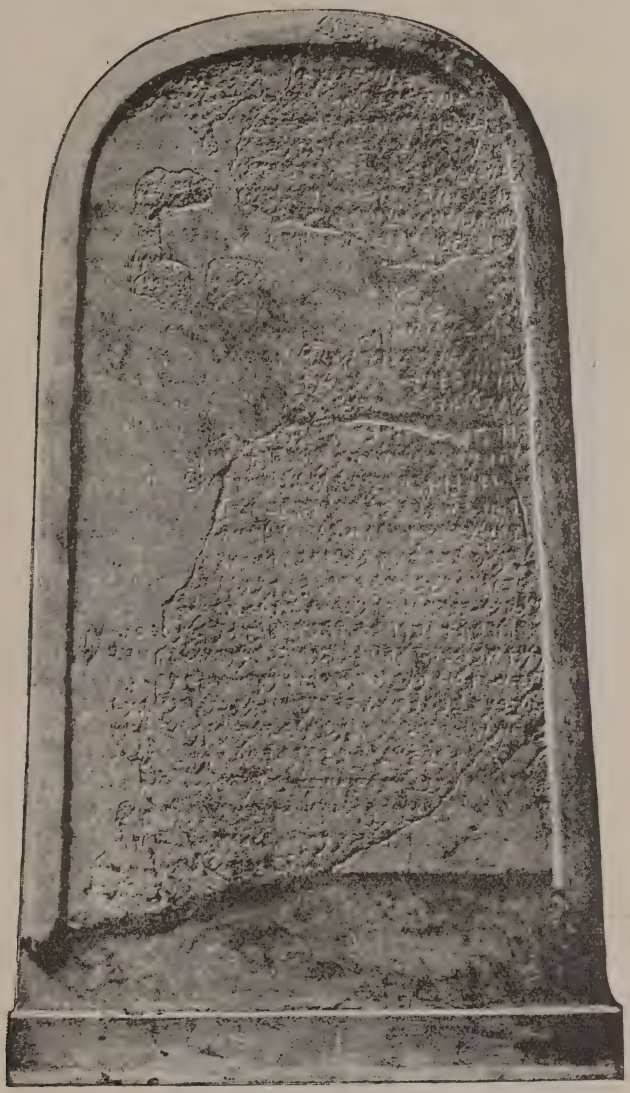


PLATE VI.

THE "MOABITE STONE." — About B. C. 890.

(Paris, Museum of the Louvre.)

Monument dedicated to the god Kemôsh, by Mesha, king of Moab, to record his victory over the Israelites in the days of Ahab; found at Dibhân in the land of Moab in 1868. The inscription is in the Phœnician character.

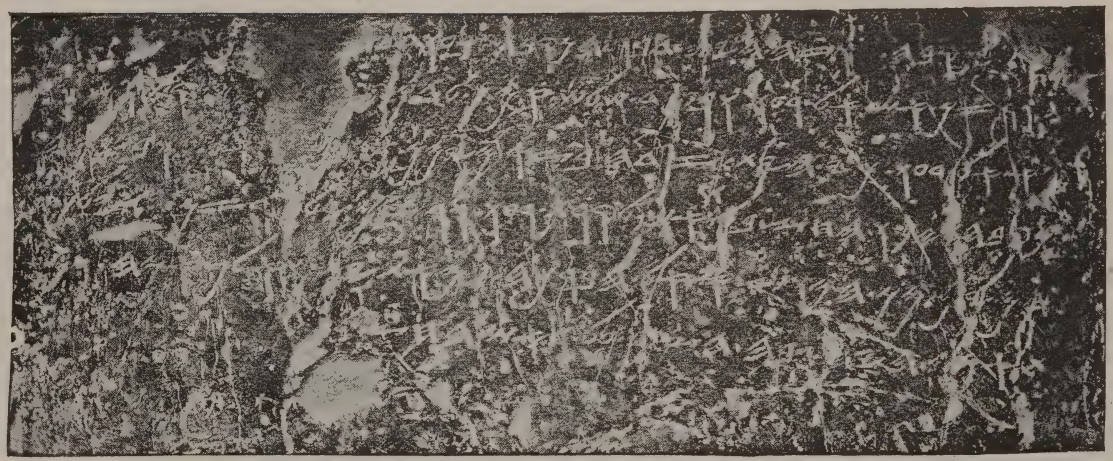


PLATE VII.

THE "SILOAM INSCRIPTION."—About B. C. 700.

This inscription, in the Phœnician character, was cut on the wall of the conduit of the Pool of Siloam.

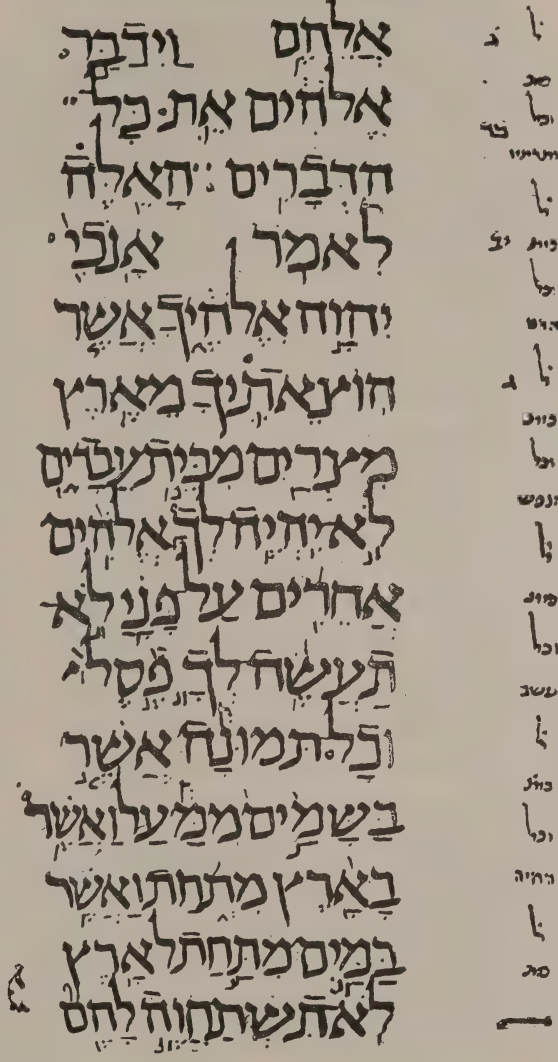


PLATE VIII.

HEBREW PENTATEUCH (Exod. xx. 1–5).—
Ninth Century.

(**British Museum, Oriental MS. 4,445.**)

The text is arranged in three columns to the page, and is accompanied by the Massorah Magna and Parva.

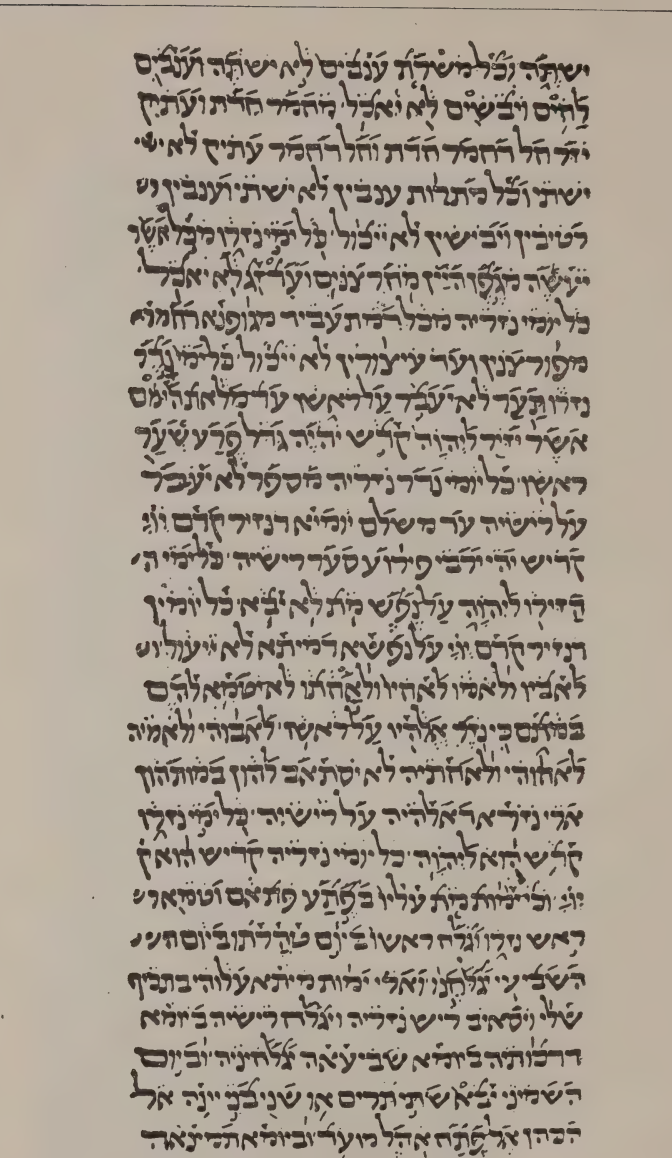


PLATE IX.

HEBREW PENTATEUCH (Numbers vi. 3–10). — Twelfth Century.

(British Museum, Oriental MS. 1,467.)

The text is accompanied by the Chaldee Targûm or "translation," commonly attributed to Onkelos; the two versions being written in alternate verses. The vowel points are written above the line.

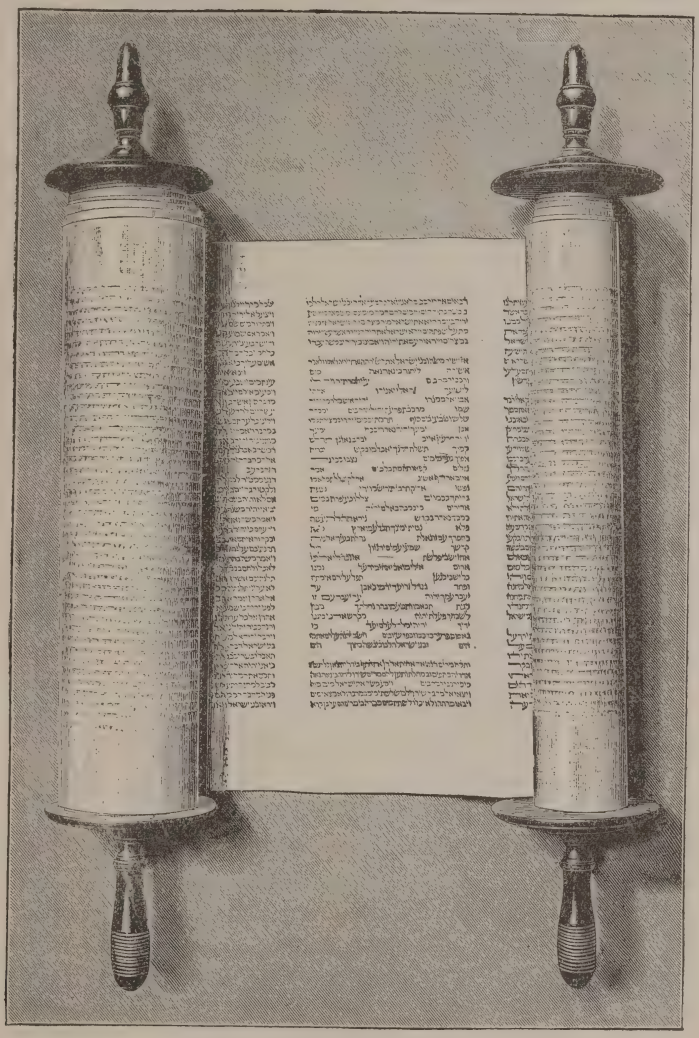


PLATE X.

THE "BOOK OF THE LAW." — Fifteenth Century.

(British Museum, Add. MS. 4,707.)

The complete column of the Hebrew text contains the "Song of Moses" (Exod. xv. 1-19).

Plate XI.

SAMARITAN PENTATEUCH (Deut. i. 44–ii. 7).—A. D. 1219.

(Cambridge, University Library, Add. 714.)

The manuscript is bilingual, Hebrew and Arabic, in Samaritan characters, written in parallel double columns. This plate represents the Arabic text.

Plate XII.

SAMARITAN PENTATEUCH (Deut. i. 44–ii. 7). — **A. D. 1219.**

(Cambridge, University Library, Add. 714.)

The manuscript is bilingual, Hebrew and Arabic, in Samaritan characters, written in parallel double columns. This plate represents the Hebrew text.

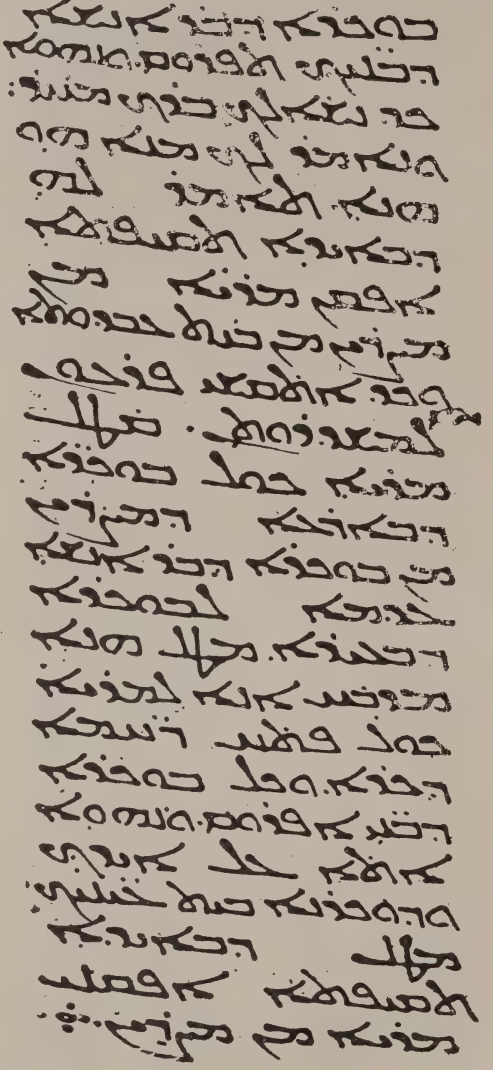


PLATE XIII.

SYRIAC BOOKS OF THE PENTATEUCH

(Exod. xiii. 14–16). — A. D. 464.

(British Museum, Add. MS. 14,425.)

Four books of the Pentateuch, viz. Genesis, Exodus, Numbers, and Deuteronomy, according to the Pĕshiṭṭâ version, in the Estrangela-Syriac character. The oldest *dated* Biblical manuscript in existence.

PLATE XIV.

SYRIAC "CURETONIAN" GOSPELS (St. Matt. xv. 20–25).—Fifth Century.

(British Museum, Add. MS. 14,451.)

PLATE XV.

SYRIAC BOOK OF GENESIS (Gen. xlv. 5–11).—
Seventh Century.

(British Museum, Add. MS. 14,442.)

A version from the Septuagint by Paul, Bishop of Tella, early in the seventh century.

PLATE XVI.

SYRIAC BOOK OF ISAIAH (Isaiah xliv. 25–xlv. 3). — Seventh Century.

(British Museum, Add. MS. 17,106.)

A version identified with that of Philoxenus, Bishop of Mabbôgh, A. D. 485–519.

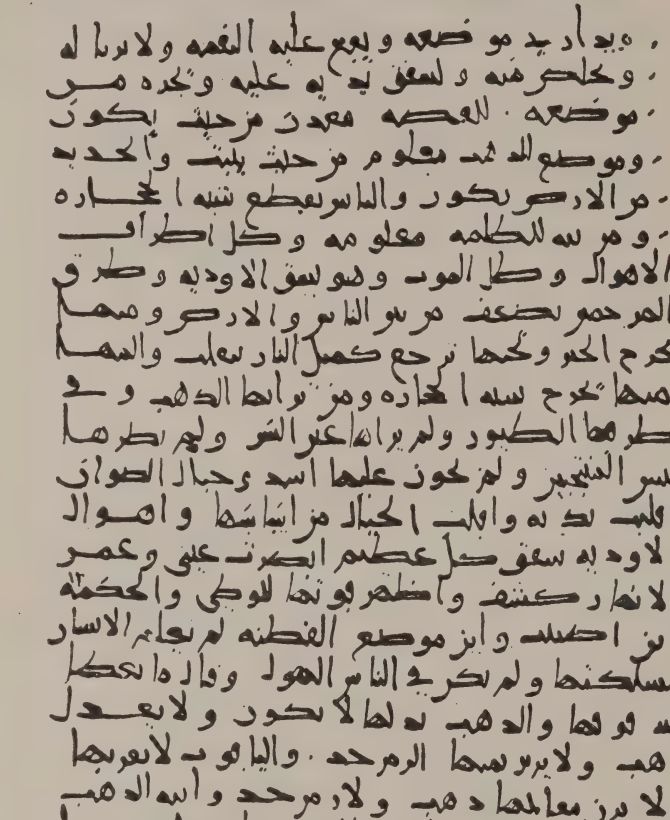


PLATE XVII.

ARABIC BOOK OF JOB (Job xxviii. 1–21).—Ninth Century.

(British Museum, Add. MS. 26,116.)

እንሃ፡ለእሙ፡ወሰዳማ፡ያዕቆብ፡
ለራሔል፡ወጸርኀ፡በቃሉ፡ወበ
ከዩ፡ወዓዲአ፡ለራሔል፡ካመ፡
ወልደ፡እኁሁ፡ለላባ፡ውእቱ፡ወ
ከመ፡ወልደ፡ርብቃ፡ውእቱ፡
ወሮጸት፡ራሔል፡ወአይድዓቶ
ለአቡሃ፡ዘንተ፡ነገረ፡ወሶበ፡
ሰምዖ፡ላባ፡ቃለ፡ስመ፡ያዕቆብ፡ወ
ልደ፡ርብቃ፡እኁሁ፡ሮጸ፡ወተቀ
በሎ፡ወሐቀፎ፡ወሰዳሞ፡ወወሰ
ዶ፡ቤቶ፡ወነገሮ፡ለላባ፡ኵሎ፡
ዘንተ፡ነገረ፡ወይቤሎ፡ላባ፡ለ
ያዕቆብ፡እምነ፡ዐጽምየ፡ወእም
ነ፡ሥጋየ፡አንተ፡ወነበረ፡ምስሌ
ሁ፡ሠላሳ፡መዋዕለ፡
ወይቤሎ፡ላባ፡ለያዕቆብ፡እ
ስመ፡እጐየ፡እንተ፡ኢትትቀነይ፡
ሊተ፡በከ፡ንግረኒ፡ዐስበከ፡ም
ንት፡ውእቱ፡ወቦቱ፡ለላባ፡ክል
ኤ፡አዋልደ፡ስማ፡ለእንቲ፡ትል

PLATE XVIII.

ETHIOPIC OCTATEUCH (Gen. xxix. 11–16).—Fifteenth Century.

(British Museum, Oriental MS. 480.)

PLATE XIX.

ARMENIAN GOSPELS (St. Mark iv. 40–v. 7).—
Ninth Century.

(British Museum, Add. MS. 21,932.)

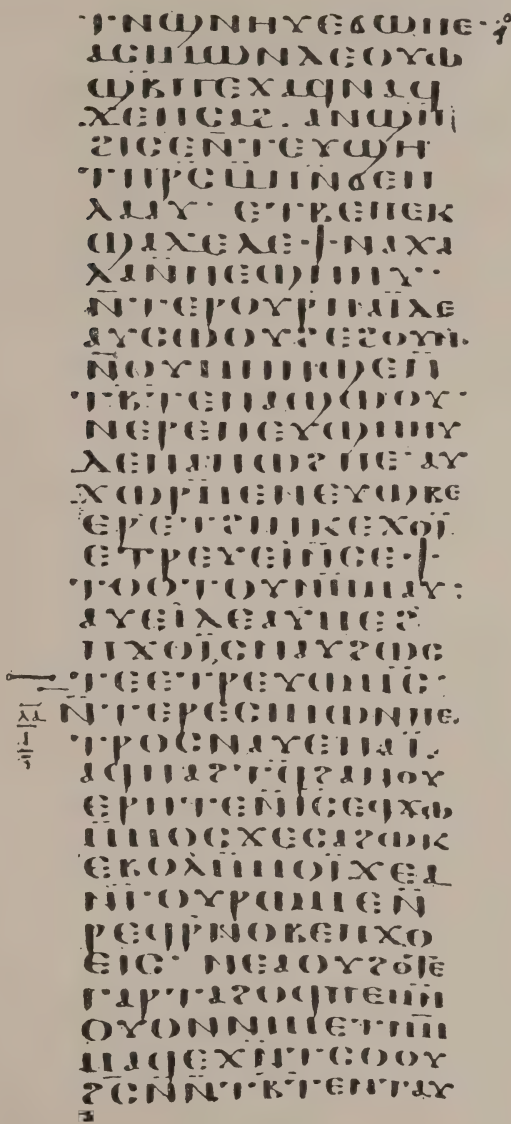


PLATE XX.

COPTIC GOSPEL OF ST. LUKE (St. Luke v. 5–9).—Eighth Century, or earlier.

(Library of the Earl of Crawford.)

Written in the Sahidic or Theban dialect of the Coptic language.

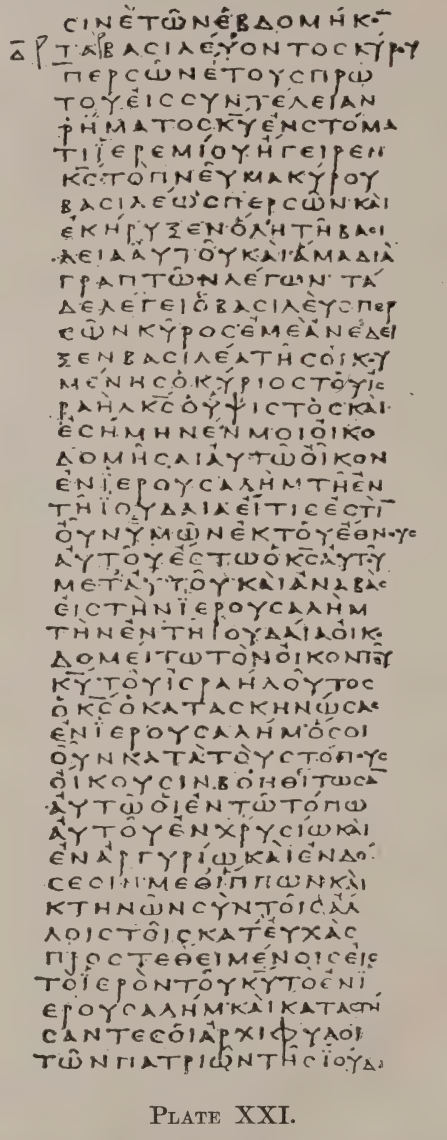


Plate XXI.

CODEX VATICANUS (1 Esdras ii. 1–8). — Fourth Century.

(Rome, Vatican Library.)

The Bible in Greek, written in uncial letters. The MS. was already in the Vatican Library in Rome in the fifteenth century, but nothing is known of its previous history.

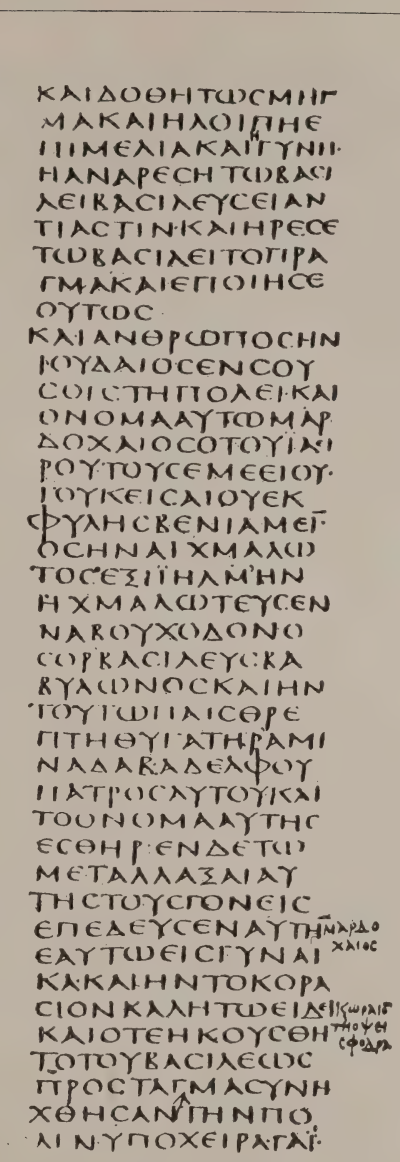


Plate XXII.

CODEX SINAITICUS (Esther ii. 3–8). — **Fourth or Fifth Century.**

(Leipzig, Royal Library).

The Bible in Greek, written in uncial letters. The MS. belonged to the convent of St. Catherine on Mount Sinai.

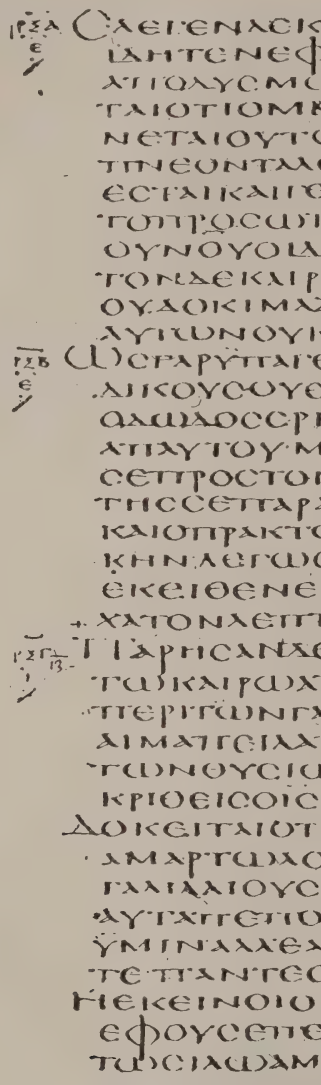


Plate XXIII.

CODEX ALEXANDRINUS (St. Luke xii. 54–xiii. 4).—Fifth Century.

(British Museum, Royal MS. 1. D. v.–viii.)

The Bible in Greek, written in uncial letters. The MS. once belonged to the Patriarchal Chamber of Alexandria. It was sent as a present to King Charles the First in 1627.

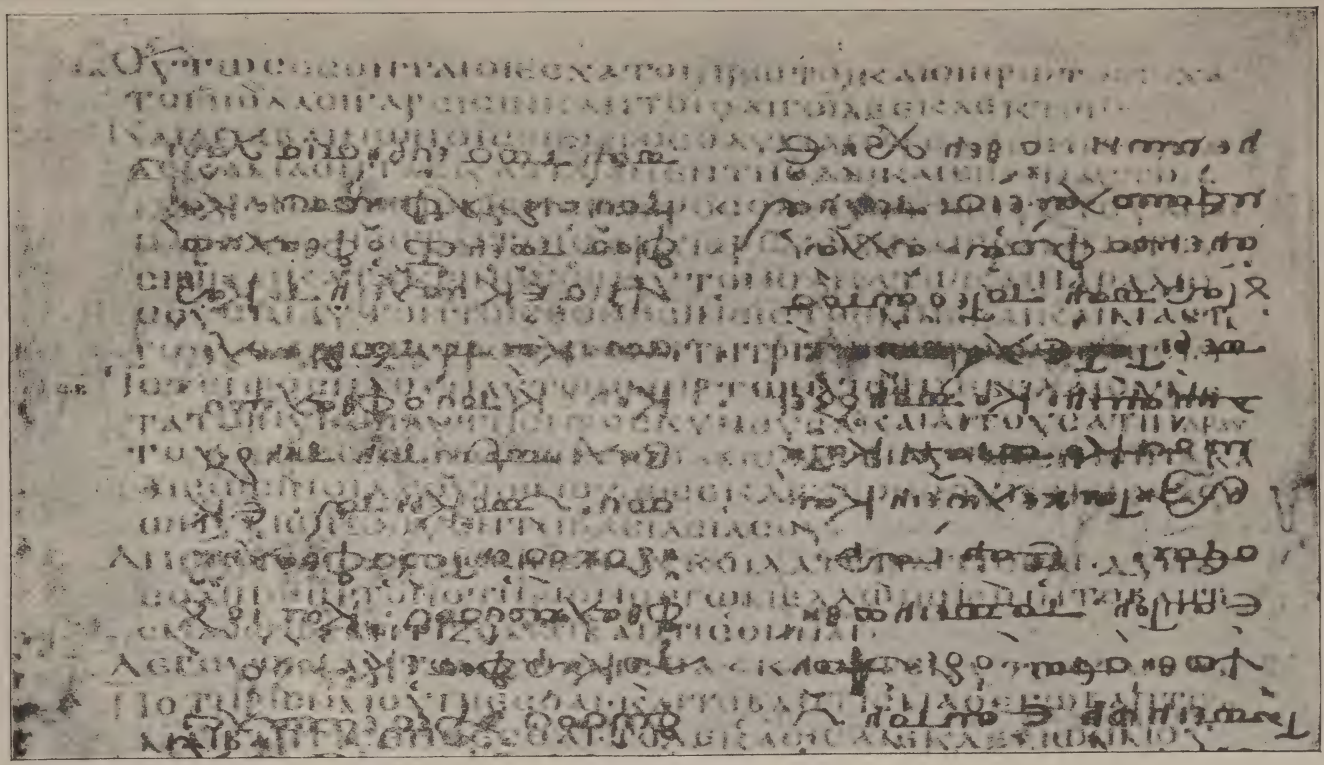


PLATE XXIV.

CODEX EPHRAEMI (St. Matt. xx. 16-23). — **Fifth Century.** (Paris, National Library.)

A palimpsest manuscript, containing portions of the Bible in Greek in uncial letters, over which were written, in the twelfth century, the works of Saint Ephraem the Syrian.

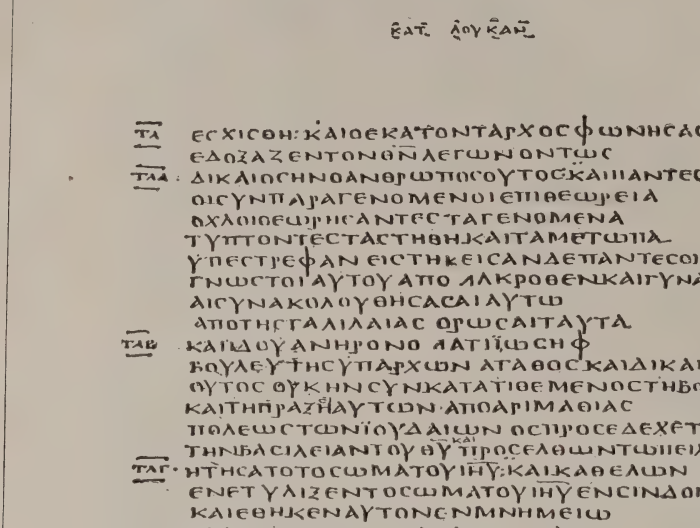


Plate XXV.

CODEX BEZÆ (St. Luke xxiii. 47–xxiv. 1). — Sixth Century.

(Cambridge, University Library, Nn. ii. 41.)

The Gospels and Acts of the Apostles in Greek and Latin, written in uncial letters, the Greek version being on the left and the Latin on the right. It was presented to the University of Cambridge by Theodore Beza in 1581.

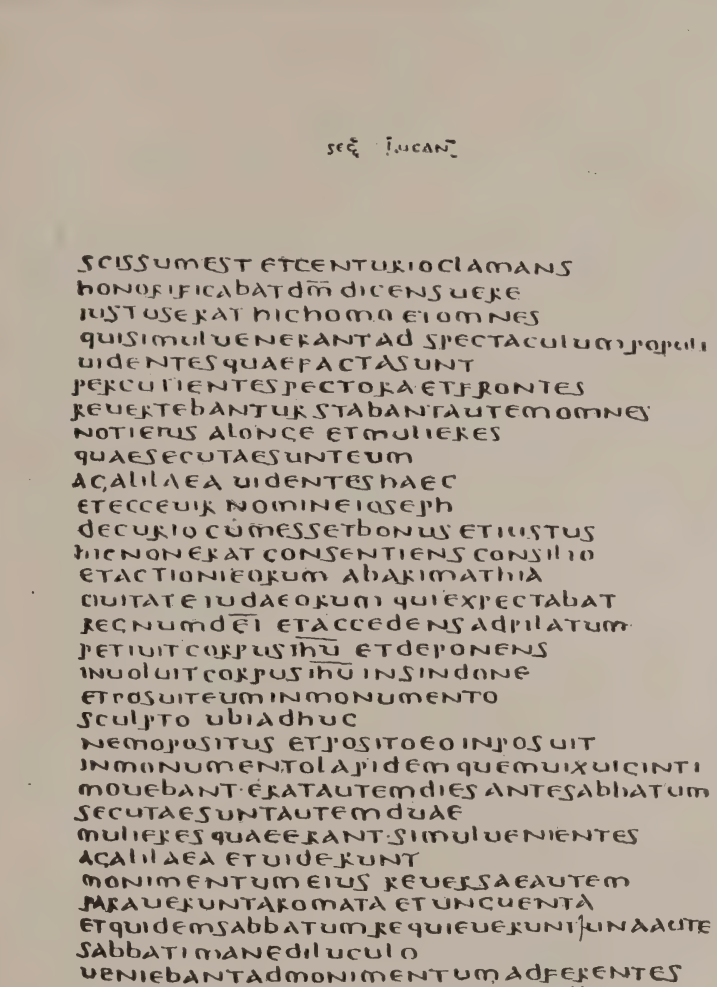


Plate XXVI.

CODEX BEZÆ (St. Luke xxiii. 47–xxiv. 1). — **Sixth Century.**

(Cambridge, University Library, Nn. ii. 41.)

The Gospels and Acts of the Apostles in Greek and Latin, written in uncial letters, the Greek version being on the left and the Latin on the right. It was presented to the University of Cambridge by Theodore Beza in 1581.

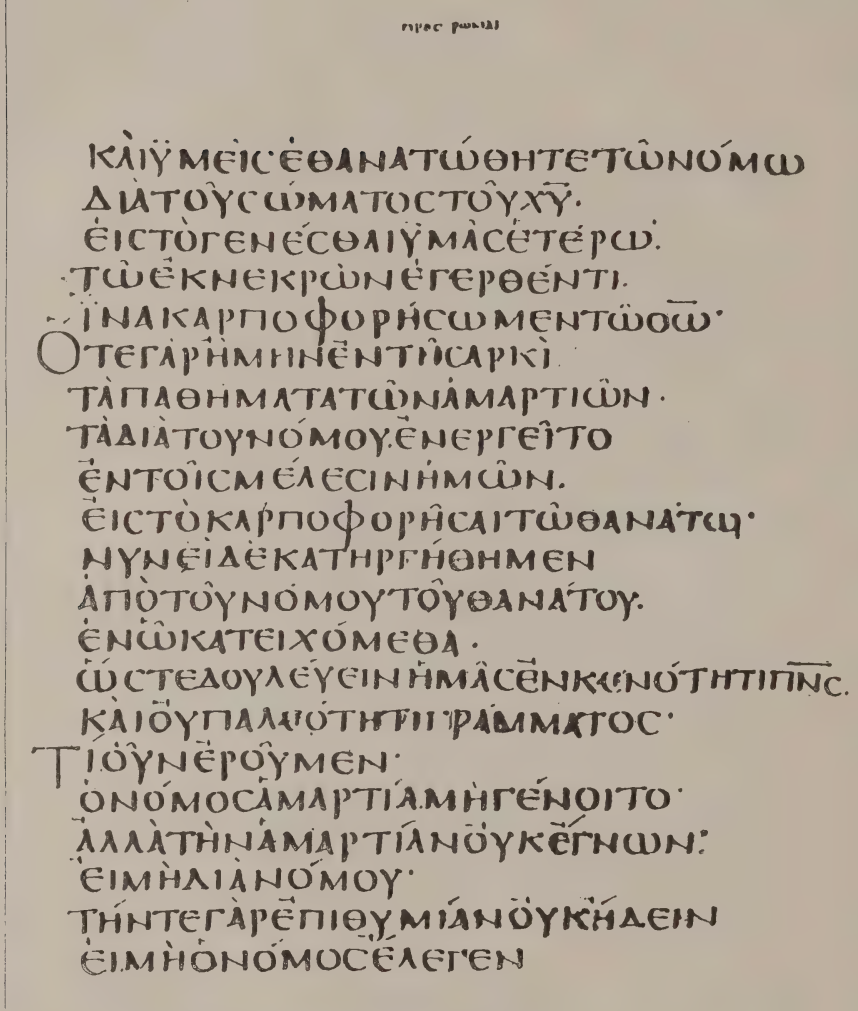


PLATE XXVII.

CODEX CLAROMONTANUS (Romans vii. 4–7). — **Sixth Century.**

(Paris, National Library.)

St. Paul's Epistles in Greek and Latin, written in uncial letters, the Greek being on the left and the Latin on the right. The MS. belonged to the Monastery of Clermont, near Beauvais, in France.

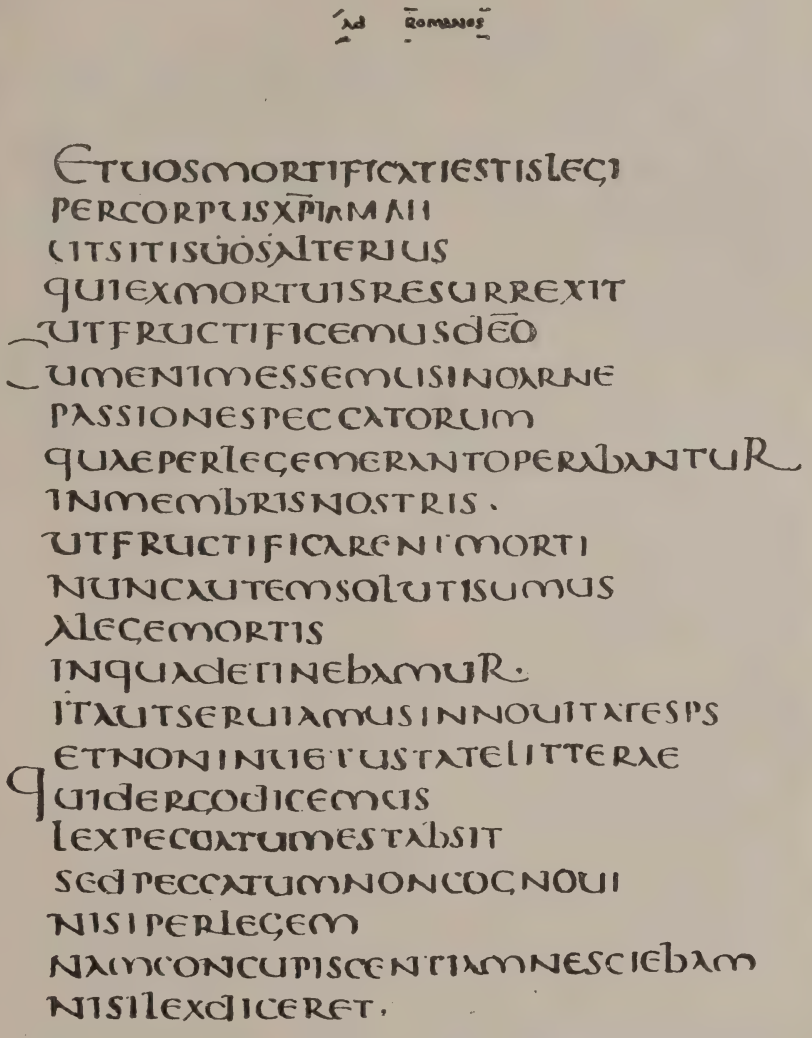


PLATE XXVIII.

CODEX CLAROMONTANUS (Romans vii. 4–7). — **Sixth Century.**

(Paris, National Library.)

St. Paul's Epistles in Greek and Latin, written in uncial letters, the Greek being on the left and the Latin on the right. The MS. belonged to the Monastery of Clermont, near Beauvais, in France.

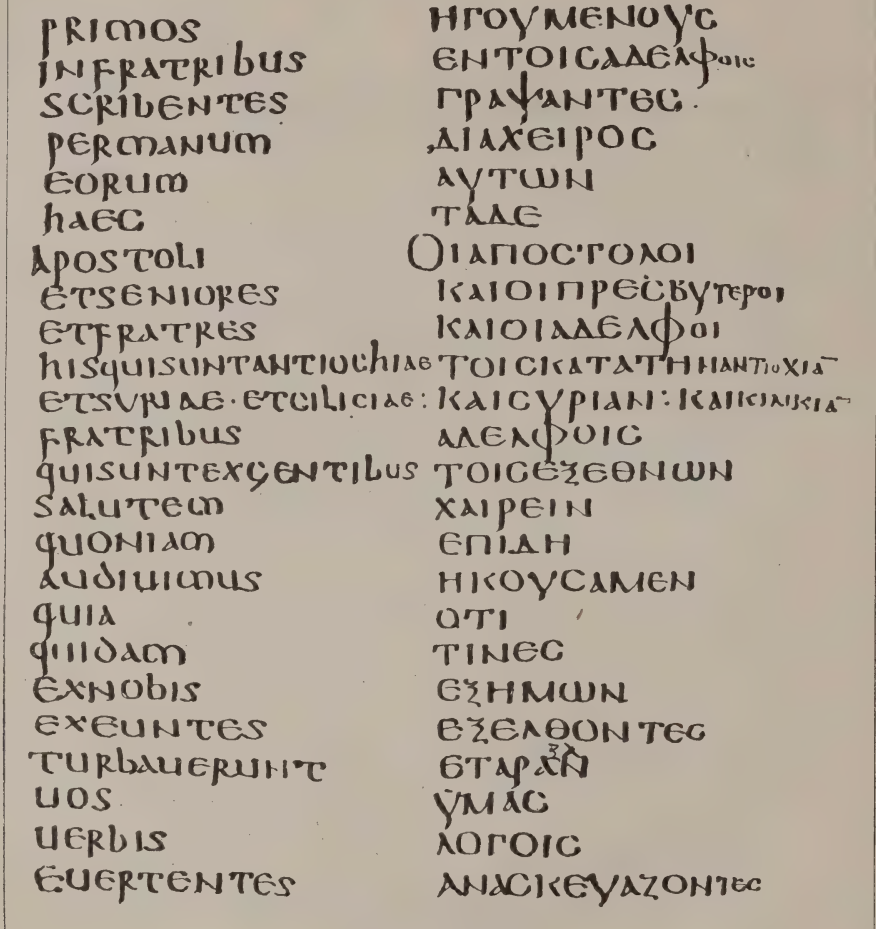


PLATE XXIX.

CODEX LAUDIANUS (Acts xv. 22–24). — Seventh Century.

(Oxford, Bodleian Library, Cod. Laud. 35.)

The Acts of the Apostles in Latin and Greek, in parallel columns, written in uncial letters. The MS. was presented by Archbishop Laud to the University of Oxford in 1636.

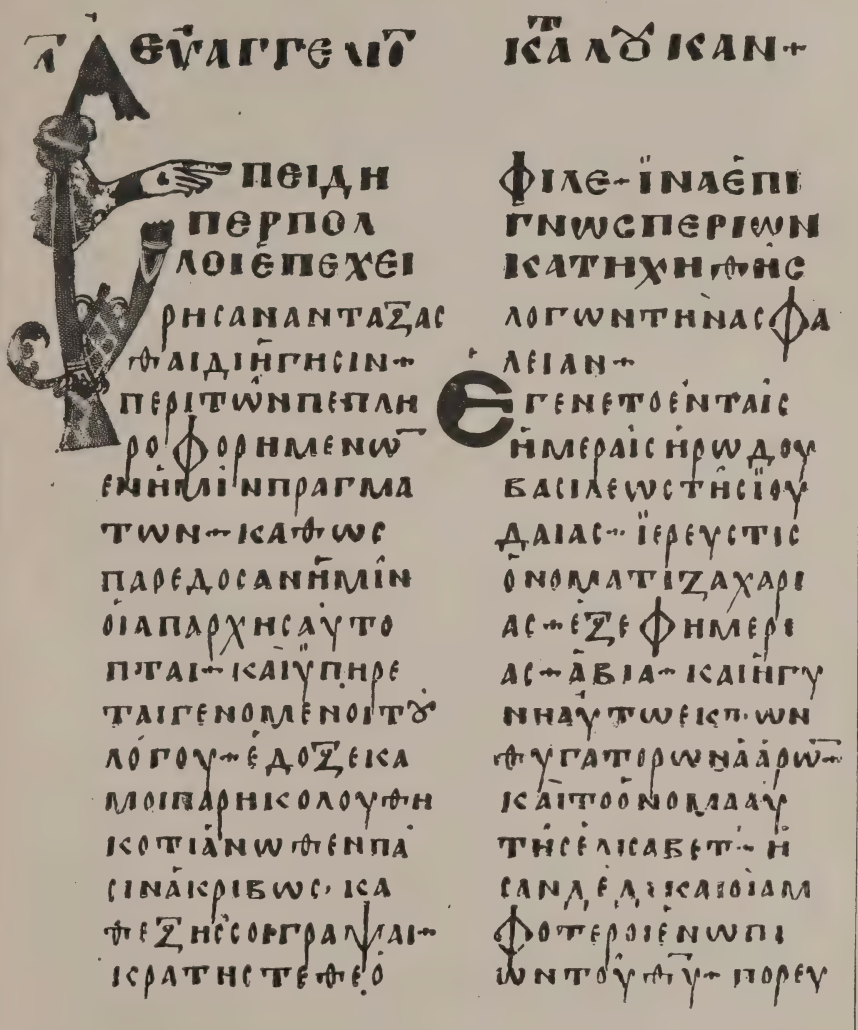


PLATE XXX.

CODEX REGIUS (St. Luke i. 1–6). — Ninth Century.

(Paris, National Library.)

The Gospels in Greek, written in uncial letters.

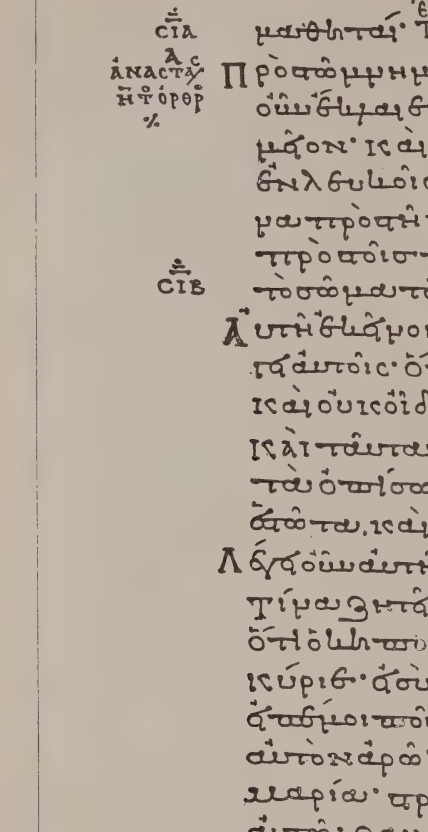


PLATE XXXI.

GREEK GOSPELS (St. John xx. 11–17).—
Ninth or Tenth Century.

(British Museum, Add. MS. 11,300.)

Written in miniscule letters.

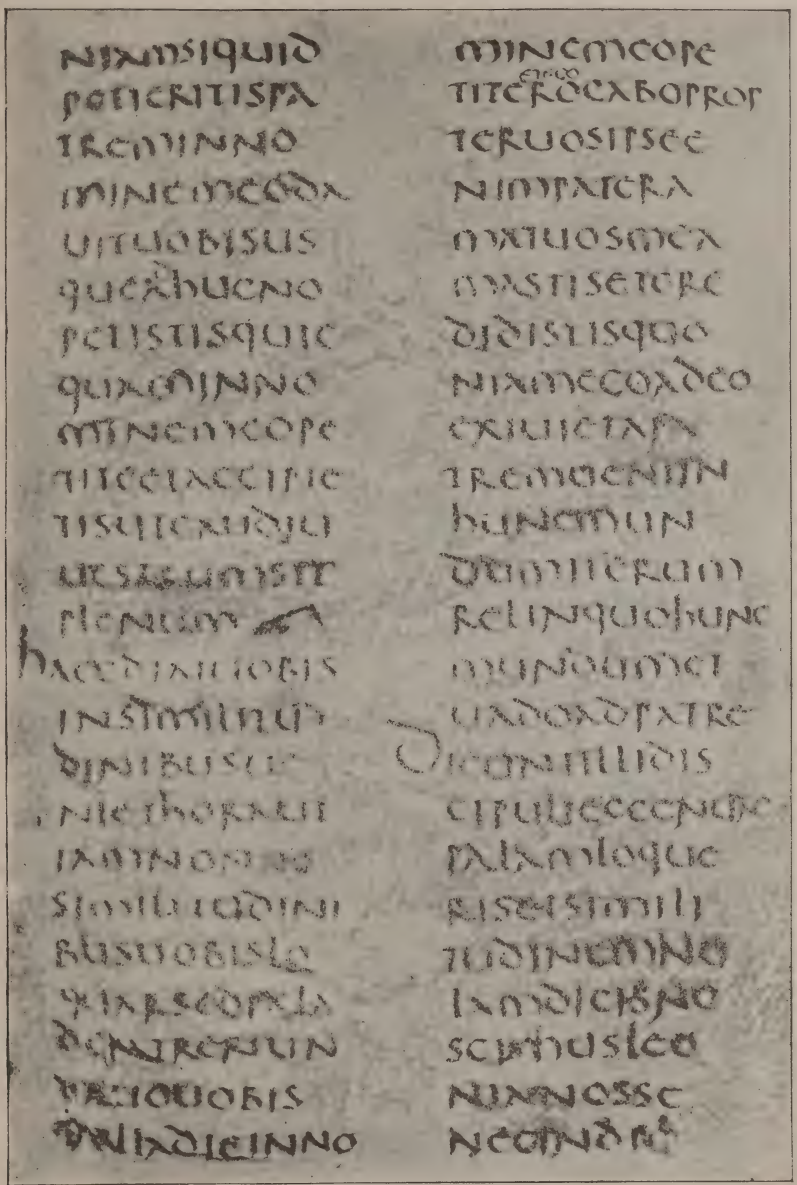


PLATE XXXII.

OLD LATIN GOSPELS (St. John xvi. 23–30).— Late Fourth Century.

(Vercelli.)

Portions of the Gospels, partly "European" and partly of a mixed type, written in uncial letters in silver on purple vellum.

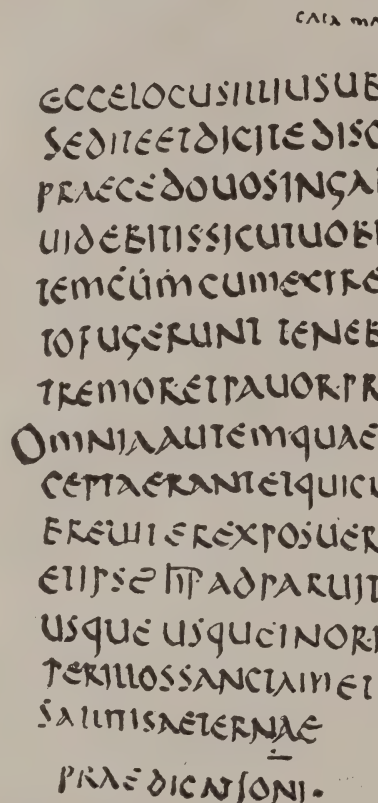


PLATE XXXIII.

OLD LATIN GOSPELS (St. Mark xvi. 6-9).—
Fifth or Sixth Century.

(Turin, National Library.)

Portions of the Gospels of St. Mark and St. Matthew, of the "African" type, written in uncial letters.

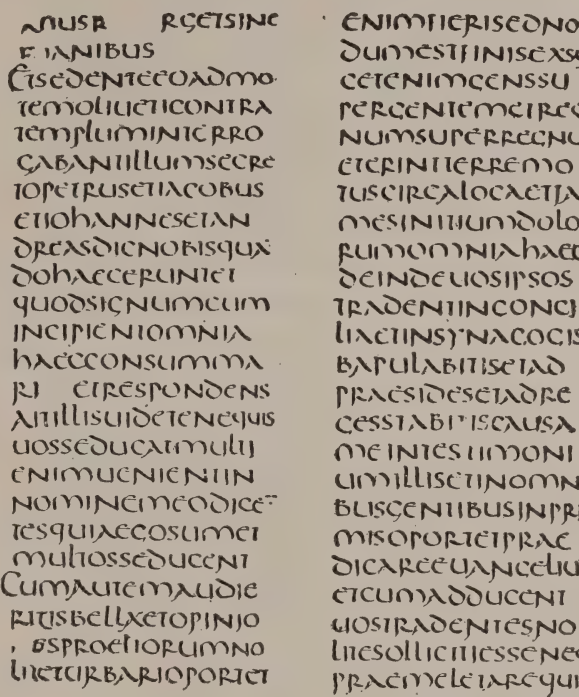


Plate XXXIV.

OLD LATIN GOSPELS (St. Mark xiii. 2–11).— Early Sixth Century.

(St. Gall, Chapter Library.)

Fragments of the Gospels, of the "European" type, written in uncial letters.

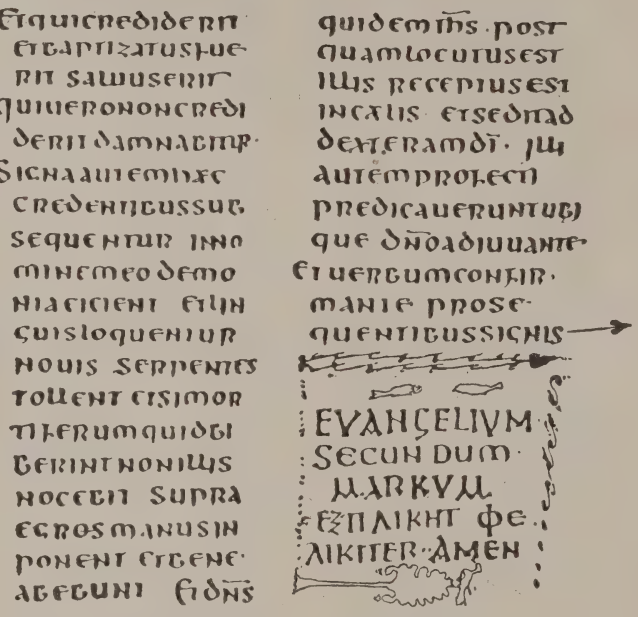


PLATE XXXV.

OLD LATIN GOSPELS (St. Mark xvi. 16–20). — Seventh Century.

(Munich, Royal Library.)

The four Gospels, of a transitional type between the "European" and "Italian," written in uncial letters.

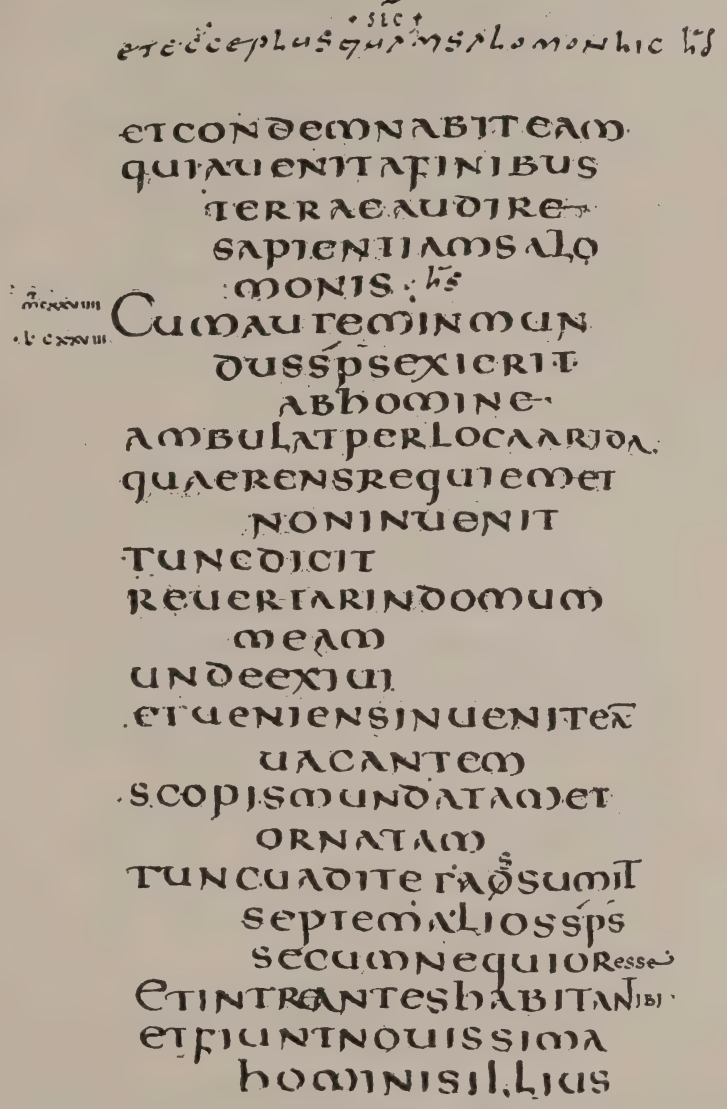


PLATE XXXVI.

LATIN GOSPELS (St. Matthew xii. 42–45).—Sixth or Seventh Century.

(British Museum, Harley MS. 1,775.)

The four Gospels, of the version of Saint Jerome, written in uncial letters.

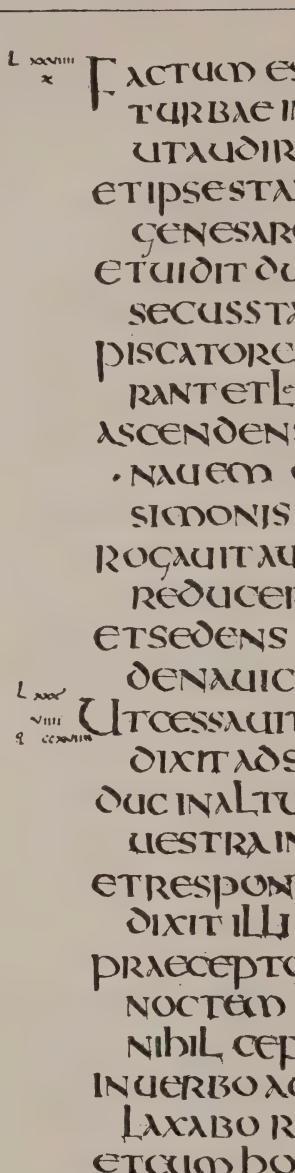


PLATE XXXVII.

CODEX AMIATINUS (St. Luke v. 1–6). — About A. D. 700.

(Florence, Laurentian Library.)

The Bible in Latin, of St. Jerome's version, in uncial letters. The MS. was written by order of Ceolfrid, Abbot of Jarrow and Wearmouth in the kingdom of Northumberland, and was sent by him as a present to the Pope just before his death, A. D. 716. It subsequently belonged to the Monastery of Monte Amiata, near Siena.

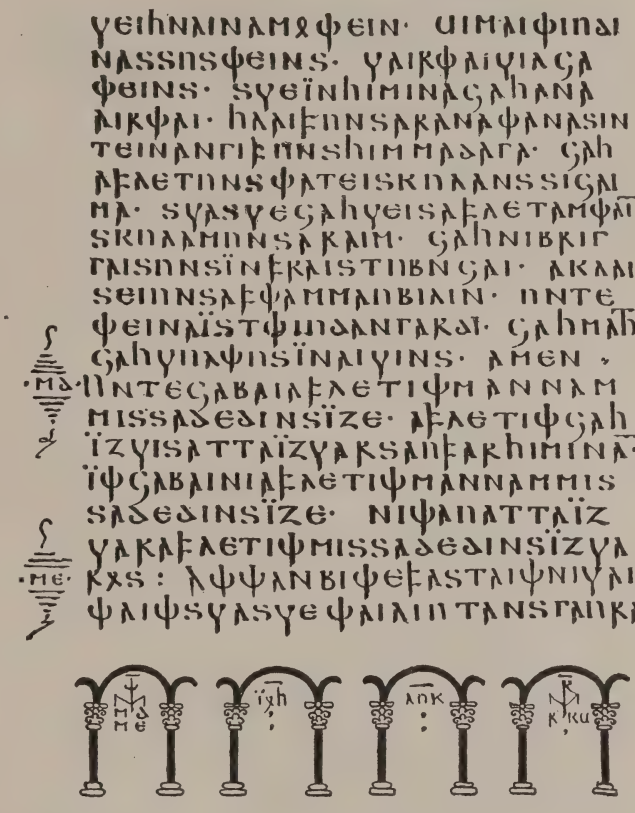


PLATE XXXVIII.

GOTHIC GOSPELS (St. Matt. vi. 9–16).—Sixth Century.

(Upsala, University Library.)

Portions of the Gothic Version of the Gospels by Ulfilas or Wulfilas, Bishop of the Moesian Goths, who died A. D. 388. The MS. is written in uncial letters in silver and gold on purple vellum, and is known as the "Codex Argenteus."

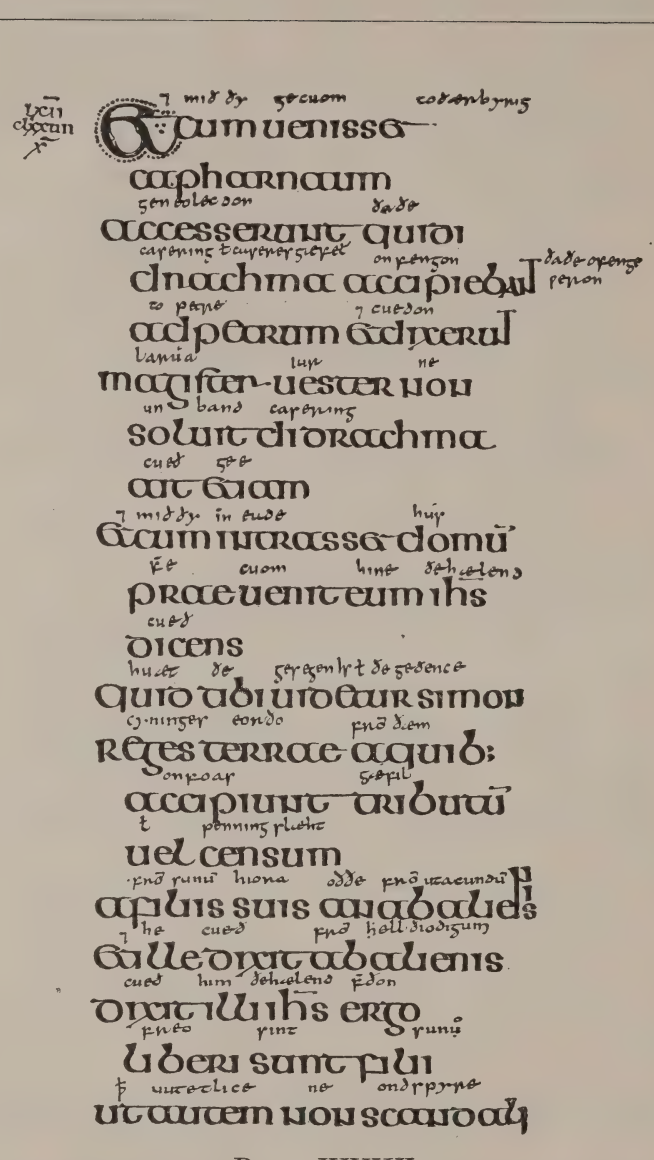
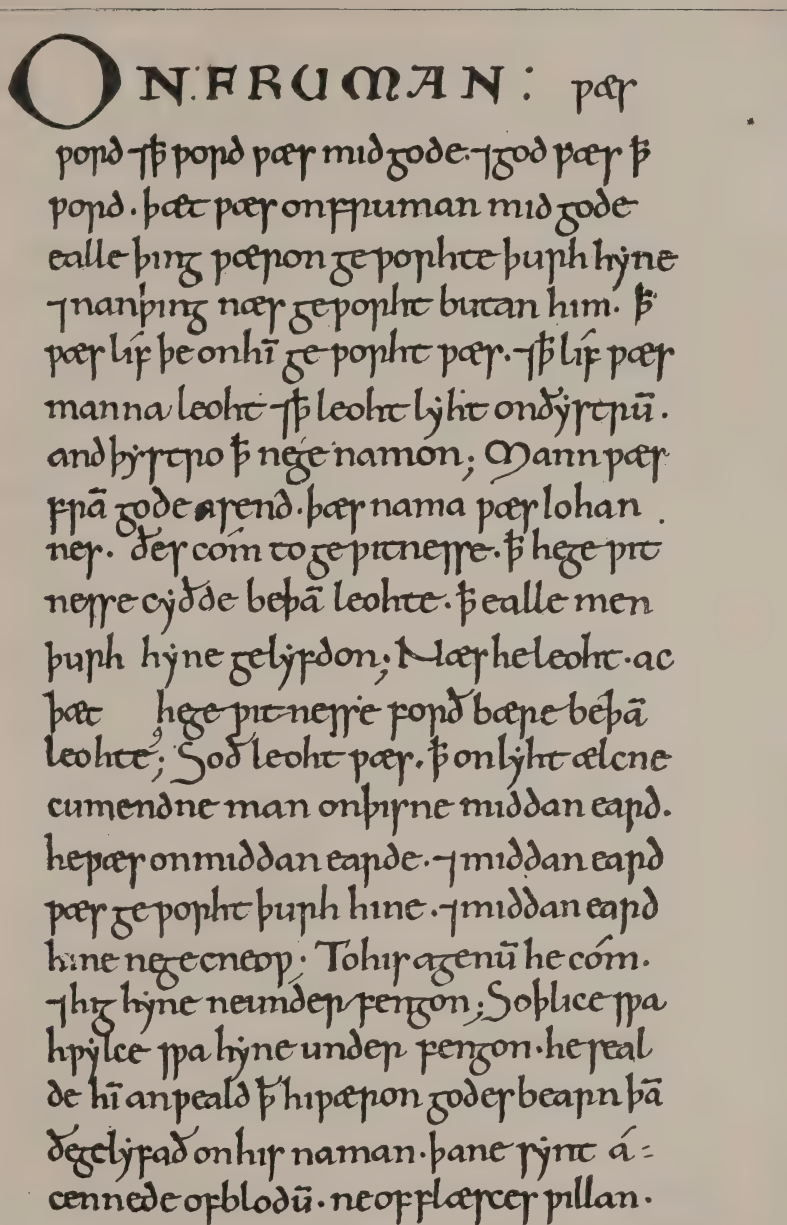


Plate XXXIX.

THE LINDISFARNE GOSPELS (St. Matt. xvii. 24–27). — **A. D. 698–721.**

(British Museum, Cotton MS. Nero D. iv.)

The four Gospels in Latin, of St. Jerome's version, in half-uncial letters. The MS. was written by Eadfrith, Bishop of Lindisfarne, in honour of his predecessor St. Cuthbert, who died A. D. 698. An interlinear Anglo-Saxon gloss in the Northumbrian dialect was added in the tenth century.



ON FRUMAN: pær
pord ꝺ þ pord pær mid gode. ⁊ god pær þ
pord. þæt pær on fruman mid gode
ealle þing pæron ge porhte þurh hyne
⁊ nan þing næs ge porht butan him. þ
pær líf þe on hī ge porht pær. ⁊ þ líf pær
manna leoht ⁊ þ leoht lyht on ðystrū.
and þystro þ nē genamon; Mann pær
fram gode asend. þær nama pær Iohan
nes. ðes cóm to ge pitnesse. þ he ge pit
nesse cyðde be þā leohte. þ ealle men
þurh hyne gelyfdon; Næs he leoht. ac
þæt he ge pitnesse pord bære be þā
leohte; Sod leoht pær. þ on lyht ælcne
cumendne man on þysne middan eard.
he pær on middan earde. ⁊ middan eard
pær ge porht þurh hine. ⁊ middan eard
hine ne geneop. Tohis agenū he cóm.
⁊ his hyne ne mdep pengon; Soþlice þa
he þylce þa hyne under pengon. he seal
de hī an pealdþ his pæron godes bearn þā
ðe gelyfað on his naman. þane syne á-
cennede of blodū. ne of flæsces pillan.

PLATE XL.

ANGLO-SAXON GOSPELS (St. John i. 1–13). — About A. D. 1000.

(Oxford, Bodley MS. 441.)

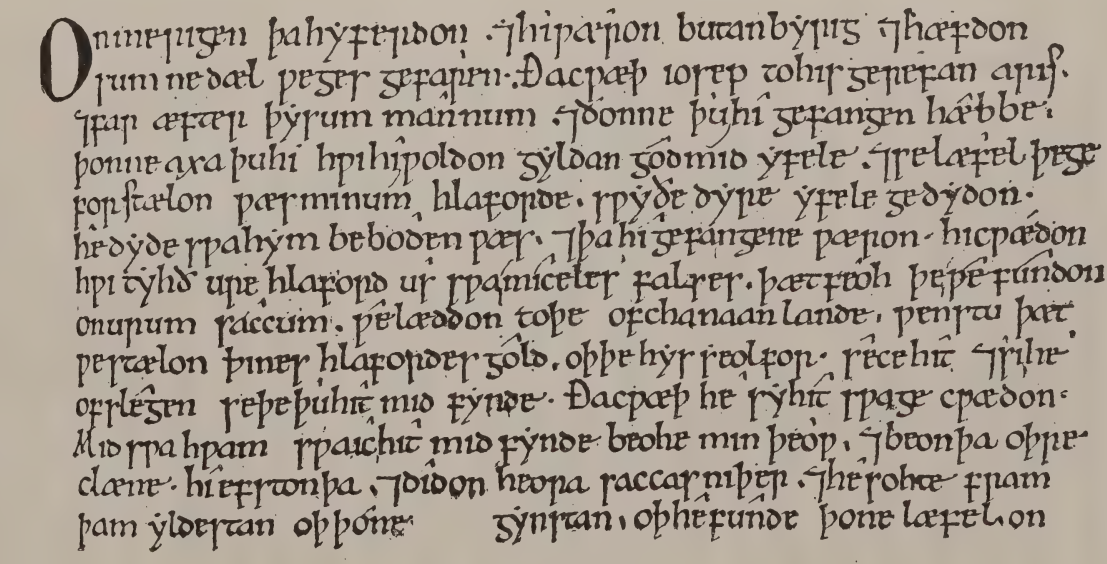


Plate XLI.

ÆLFRIC'S PENTATEUCH, &c. (Genesis xliv. 3–12).— Early Eleventh Century.

(British Museum, Cotton MS. Claudius, B. iv.)

The Pentateuch and Book of Joshua, partly translated and partly epitomised by Ælfric, Archbishop of Canterbury, who died A. D. 1006.

nyneye hour yat is noum/ & ī ye ix̄ye
hour ihc̄ criede ibip grete voice seyīge
heloy. heloy. lamazabatany/ ye ibich
dye interp̄tid is. my god. my god.
ibich or ibyerto hast pou forsaken
me?/ & sūme of men stondīge aboute.
heerynge: seyden/ loo he cleppi hely/
soyli oon rēnynge & fillynge a spoñ
ge ibip vijneg. & puttīge aboute to a
reede: zaue him drynke seynge/ suf
fre zee. see ibe zif hely come for to do
him doñ/ forsope ihc̄. a greete voice
sente out: dyede or sent out pe breep
& pe veyl of pe temple is kit m to two.
fro pe heyzist til to doñ/ or bynepe/ forsoy
centurio seeynge pe ibiche stode euen
azenst. for so cynge he had dyed: seip/
urely pis man ibas goddis sone/ soyh
pe: iberen & of ibymmen. biholdynge
fro a fer: a monge ibiche ibas marie
maudeleyn. & marie of jaames pe lesse.
& modir of joseph & salomee/ & ibhanne
ihc̄ ibas in galile: pei folewiden him.
& mynystriden to him. & manye of ibym
men pat to gyd stezeten up ibip him

PLATE XLII.

WYCLIF'S BIBLE (St. Mark xv. 33–41). — Late Fourteenth Century.

(British Museum, Add. MS. 15,580.)

The earlier Wyclifite translation, which was completed about the year 1382.

crõmes/which fall from there masters table. Then Jesus answered and sayde vnto her. O woman greate is thy fayth/be it to the/even as thou desyrest. And her doughter was made whole even at that same tyme.

¶Then Jesus went awaye from thence/and cam nye vnto the see of galyle/and went vppe in to a mountayne/and sat doune there. And moche people cam vnto hym havynge with them/halt/blynde/dom̃/maymed/and other many: and cast them doune at Jesus fete. And he healed them/in so moche that the people wondred/to se the dom̃ speake/the maymed whole/and the halt to go/the blynde to se/and gloryfyed the god of israhel.

Mar. viij. ¶Jhesus called his disciples to him and sayde: I have compassion on the people/be cause they have contynued with me nowe iij. dayes/and have nothinge to eate: and I wyll not let them departe fastinge leste they perysshe in the waye. And his disciples said vnto him: whẽce shuld we get so moche breed in the wyldernes as shulde suffyse so greate a multitude: and Jesus saidẽ vnto thẽ: howe many loves have ye? and they seyde: sevẽ and a feawe fysshes. And he cõmaunded the people to syt doune on the grounde. and toke the sevẽ loves/and the fysshes and gave thankes/and brake them/and gave to hys disciples/and hys disciples gave thẽ to the people. And they all ate/and were suffysed. and they toke vppe of the brokẽ meate that was lefte vij. basketfull. They that ate were iiij. M. men/beside wemen and chyldren. And he sent awaye the people/and toke shyppe and cam in to the parties of magdala;

The xvi. Chapter.

Mar. viij. Luc. ix. ¶Hem cam to him the pharises with the saduces also/and dyd tẽpte him/desyringe that he wolde shewe thẽ some sygne frõ heven. He answered and saide vnto them: At even ye saye/we shall have fayre wedder. and that be cause the skye is reed: ¶ the mornige: ye saye/to daye shalbe foule wedder/z Luc. xij. that because the skye is trõbeleus and reed. O ye poecrytes/ye

PLATE XLIII.

TINDALE'S NEW TESTAMENT (St. Matthew xv. 27–xvi. 3).—A. D. 1525.

(British Museum, Grenville Library.)

The only remaining fragment, consisting of 31 leaves, of the first edition. The earliest specimen of a printed version of the Scriptures in English.

xxxvū. Chapter

And he dreamed yet another dreame & told it his brethren sayinge: beholde/ I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obaysaunce to me. And when he had told it vnto his father and his brethern/his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And his brethern hated him/ but his father noted the sayinge.

His brethren went to kepe their fathers shepe in Sichem/ and Israell sayde vnto Joseph: do not thy brethern kepe in Sichem? come that I may send ỹ to thē. And he answered here am I And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe/ and bringe me worde agayne: And sent him out of the vale of Hebron/ for to go to Sichem.

And a certayne man founde him wanderynge out of his waye in the felde/ ād axed him what he soughte. And he answered: I seke my brethren/ tell me I praye the where they kepe shepe And the man sayde/ they are departed hēce/ for I herde them say /let vs goo vnto Dothan. Thus went Joseph after his brethren/ and founde them in Dothan.

And whē they sawe him a farr of before he came at them/ they toke counceil agaynst him/ for to slay him/ and sayde one to another/ Beholde this dreamer cometh/ come now and let

PLATE XLIV.

TINDALE'S PENTATEUCH (Gen. xxxvii. 9-20). — A. D. 1530.

(British Museum, C. 23. a. 2.)

chyng in their synagoges/and preachynge ỹ
gospell of the kyngdome/ and healed all ma-
ner of sicknes/& all maner dyseases amõge ỹ
people. And his fame spreed abroode through
onte all Siria. And they brought vnto hym
all sicke people that were taken with divers
diseases & gripinge/& them ỹ were possessed
with devils/& those which were lunatyke/and
those that had the palsie: & he healed thẽ. And
there folowed hym a greate nombre of people/
from Galile/ & and from the ten cyties / and
from Ierusalem/and from Jury/ and from ỹ
regions that lye beyonde Jordan.

¶ The. v. Chapter. ✠

¶ VPhen he sawe the people/ he went vp
into a mountayne/and when he was
set/his disciples came to hym/and he
opened hys mouthe / and taught them say-
inge: Blessed are the povre in spirite: for theirs Luk. vj. d
is the kyngdome of heven. Blessed are they
that morne: for they shalbe conforted. Blessed
are the meke: for they shall inheret the erth.
Blessed are they which honger and thurst for Couenall
righteweśnes: for they shalbe filled. Blessed tes.
are ỹ mercifull: for they shall obteyne mercy.
Blessed are the pure in herte: for they shall
se God. Blessed are the peacemakers: for
they shalbe called the chyldren of God. Bles- j. pe. iiij. c
sed are they which suffre persecuciõ for right-
weśnes sake: for theirs ys the kyngdome
of heuen. Blessed are ye when men reuyle
you/and persecute you / and shall falsly say
all manner of yvell saynges agaynst you
for my

PLATE XLV.

TINDALE'S NEW TESTAMENT (St. Matt. iv. 23–v. 11). A. D. 1534.

(British Museum, C. 23. a. 8.)

This copy is printed on vellum, and belonged to Queen Anne Boleyn.

The XI. Chapter.

A Sende thy vytayles ouer the waters, and so shalt thou fynde thē after ma ny yeares. Geue it awaye amonge sē uen or eight, for thou knowest not what mse ry shal come vpō earth. Whē the cloudes are full, they poure out rayne vpon the earth. And whē ỹ tre falleth, (whether it be towar de the south or north) in what place so euer it fall, there it lyeth. He that regardeth ỹ wyn de, shal not sowe: and he that hath respecte vnto the cloudes, shal not reape. Now like as thou knowest not the waye of the wynde, ner how ỹ bones are fylled in a mothers wombe: Euen so thou knowest not the wor kes of God, which is the workemaster of all.

B Cease not thou therfore with thy handes to sowe thy sede, whether it be in ỹ mor nynge or in the euenynge: for thou knowest not whether this or that shall prospere, & yf they both take, it is the better. The light is swete, & a pleasaunt thinge is it for the eyes to loke vpon the Sonne. Yf a man lyue many yeares, and be glad in them all, let him remembre the dayes of darckness, which shal be many: & when they come, all thinges shal be but vanite. Be glad then (O thou yonge man) in thy youth, and lat thine hert be mery in thy yonge dayes: folowe the wayes of thine owne hert, and the lust of thine eyes: but be thou sure, that God shal bringe the in to iudgment for all these thinges.

PLATE XLVI.

COVERDALE'S BIBLE (Eccles. xi. 1–9). — A. D. 1535.

(British Museum, C. 18. c. 9.)

¶ The.xvii.Chapter.

MY breth fayleth/my dayes are shortened. I am harde at deathes dore. I haue disceaued no mā/yet must myne eye cōtinue in heynesse. O deliuer me/and set me by the: who shall then be able to thrust my handes together? Thou hast withholden their hertes frō vnderstandynge / therfore shall they not be lett vp on hye. He promyseth hys frendes parte of hys good/but his awne childrē spēde it. He hath made me as it were a byworde of the comon people. I am hys gestynge stocke amonge thē. My countenaunce is heuy for very anger/& the membres of my body are become lyke a shadow. Vertuous men therfore shall well consydre this/& the innocent shall take parte agaynst the ypocrite.

The ryghteous wyll kepe his waye/ & he that hath cleane hādes/wyll euer be strōger & stronger. As for you/turne you/ & get you hence / for I can not se one wyse mā amōge you. My dayes are past / my thoughtes are vanyshed awaye/ whych haue vexed myne herte/chaunginge the nyght in to daye/ and ꝑ light into darcknes. Though I tary neuer so moch/yet ꝑ graue is my house/and I must make my bed in the darcke. I call corrupcīō my father/& the wormes call I my mother & my syster. What helpeth then my longe taryenge? Or/who wyll fulfyll ꝑ thynge/that I lose for? All that I haue / shall go downe in to the pytt/and lye with me in the dust.

pounde it thus/ hyde not my bloude/but let it testifye and wytnes myne innocencye/as dyd the bloud of Abell/ of whō we rede ꝑ his bloude cryed from the erth. Ge.iiij.b

B

C

B

PLATE XLVII.

MATTHEW'S BIBLE (Job xvii. 1–15). — A. D. 1537.

(British Museum, C. 37. l. 14.)

yonge women, and the suckelynges, with the men of greye heedes. I haue determined to scatter them thorowe out the worlde, and to abolysshe theyr name from amonge men, but for theyr enemyes cause I haue forborne the, lest theyr aduersaries wolde take vpon them and saye: our hye hande hathe done all these workes, and not the Lorde.

For it is a nacion that hath no forecast, and hath no vnderstandyng in them: I wold they were wyse, and vnderstode this, and wold consider their latter ende.

Howe it commeth, that one shall chase a thousande, and two put ten thousand of them to flyghte: but that theyr God hathe solde them, and because the Lord hath geuen them ouer.

For our rock is not as their rock, no though our enemyes be iudge. But theyr vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gal, & their clusters be bytter.

Theyr wyne is the poyson of dragons, and the cruell gal of adders. Are not suche thynges layd in store with me, and sealed vp amonges my treasures? ✝ Vengeaunce is myne, and I ye shall prolonge your dayes in the lande whi ther ye go ouer Iordan to conquere it.

And the Lord spake vnto Moses, the same daye, saying: ger the vp in to this mountayne Abarim, vnto mount Nebo, whiche is in the lande of Moab ouer agaynst Iericho. And beholde the lande of Canaan whiche I gyue vnto the chyldren of Israel to possesse. And dye in the mounte whiche thou goest vpon, and be thou put vnto thy people: As Aaron thy brother dyed in mounte Hor, and was put vnto his people. For ye trespased against me among the chyldren of Israel at the waters of stryfe, at Cades in the wildernesse of Zin: bicause ye halowed me not amonge the chyldren of Israel. Thou shalt se the land before the, but thou shalte not goo vnto the lande whiche I gyue the chyldren of Israel.

Moses goeth vp vnto mount nebo.

¶ Moses dyinge blesseth all the trybes of Israel.

CAPI. XXXIII.

THis is the blessynge wherewith Moses Gods man blessed the chyldren of Israel before his deathe, sayinge:

¶ Moses blessynge.

PLATE XLVIII.

TAVERNER'S BIBLE (Deut. xxxii. 25–35, 47–xxxiii. 1.) — A. D. 1539.

(British Museum, 4. c. 5.)

¶ The.xx.Chapter.

¶ Hezekia is sycke, & receaueth the sygne of his health. He receaueth rewardes of Benodach, & is reprehended of Isay because he shewed hym the treasure. He dyeth and Manasseh his sonne raygneth in his steade.

A BOute that tyme was Hezekia sycke vnto the deeth. And the prophete Isay the sonne of Amoz came to him, and sayde vnto hi: Thus sayth ꝑ Lorde: ❧ put thyne houshold in an order, for thou shalt die, and not lyue. And Hezekia turned his face to ꝑ wall, & prayed vnto the Lorde, sayeng: I beseche the now, O Lord, remembre how I haue walked before the in trueth and with a perfecte herte, & haue done that which is good in thy syght, and Hezekia wepte sore.

And it fortuned that ❧ afore Isay was gone out into ꝑ myddle of ꝑ courte, ꝑ worde of ꝑ Lord came to hi, sayeng: turne agayne, and tell Hezekia the captayne of my people: Thus sayth the Lord God of Dauid thy fa-
B ther: I haue herd thy prayer, & sene thy teares. And beholde, I will heale the, so that on the third daye ꝑ shalt go vp into the house of ꝑ Lord. And I will adde vnto thy dayes yet fyftene yeare, and will delyuer the & this cytie out of the hand of the kynge of Assyria, & wyll defende this citie for myne awne sake, & for Dauid my seruauntes sake. And

PLATE XLIX.

THE GREAT BIBLE (2 Kings xx. 1–7). — A. D. 1539.

(British Museum, C. 18. d. 1.)

Tit.1.3.
a For God is the autor of all ministerie.
b This prerogatiue was peculiar to the Apostles.
Luk.1.74.
c Which is, ỹ corrupte life of man without Christ.
Or, doctrine.
d That is, to be partakers of the saluatiō offred freely by Christ.
e For what is more cōtrarie to our free iustification by faith, then the iustificatiō by ỹ Law, or our workes? therefore to ioyne these two together, is to ioyne light ẅ darkenes, death with life, & doeth vtterly ouerthrow the Gospel.
f If it were possible, that an Angel shuld do so: wherby Paul declareth the certeintie of his preaching
1.Cor.15.1.
Or, abominable
g Since that of a Pharise I was made an Apostle.
h That is, doctrine inuēted by mā, nether by mās autoritie do I preache it
Act.9.1.
i By an extraordinarie reuelation
Or, age.
k That is, of ỹ Law of God ẅ was giuen to the ancient fathers.

1 PAul *an* Apostle (not a of men, nether by b mā, but by IESVS CHRIST, and God the Father ẅ hathe raised him from the dead)
2 And all the brethren ẅ are with me, vnto ỹ Churches of Galatia:
3 Grace *be* with you and peace from God the Father, & *from* our Lord Iesus Christ,
4 Which gaue him self for our sinnes, that he might deliuer vs * from this c present euil worlde according to the wil of God euen our Father,
5 To whome *be* glorie for euer and euer, Amen.
6 I marueile that ye are so sone remoued away vnto another "Gospel, from him that had called you in the d grace of Christ,
7 Which is not another *Gospel*, saue ỹ there be some which trouble you, and intende to e peruert the Gospel of Christ.
8 But thogh that we, or an f Angel from heauen preache vnto you other wise, thē that which we haue preached vnto you, let him be accursed.
9 As we said before, so say I now againe, If anie man preache vnto you otherwise, thē ỹ ye haue receiued, let him be accursed.
10 For g now preache I mans *doctrine*, or Gods? or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.
11 * Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.
12 For nether receiued I it of man, nether was I taught it, but by the i reuelation of Iesus Christ.
13 For ye haue heard of my conuersation in time paste, in the Iewish religiō, how that * I persecuted the Church of God extre-

PLATE L.

THE GENEVA BIBLE (Galatians i. 1–13). — A. D. 1560.

(British Museum, C. 17. b. 8.)

3 *A voyce crieth in wildernesse: Prepare
the way of the Lorde, make straight
the path of our God in the desert.
4 All valleys shalbe exalted, and every
mountayne and hyll layde lowe: what
so is croked shalbe made straight, and
the rough shalbe made playne.
5 *For the glorie of the Lorde shall ap-
peare, for all flesh shall at once see that
the mouth of the Lorde hath spoken it.
6 The same voyce spake: Crye.
And the prophete answered, What
shall I crye? *That all flesh is grasse,
and that all the goodlinesse therof is as
the floure of the fielde.
7 The grasse is withered, the floure
falleth away, for the breath of the Lord
bloweth vpon them: of a trueth the
people are grasse.
8 The grasse withereth, and the floure
fadeth away: *yet the worde of our
God endureth for euer.
9 Go vp vnto the hye hyll O Sion thou
that bringest good tidinges, lyft vp thy
voyce with power O thou preacher
Hierusalem, lyft vp without feare, & say
vnto the cities of Juda: Beholde your
God,

PLATE LI.

THE BISHOPS' BIBLE (Isaiah xl. 3-9). — A. D. 1568.

(British Museum, 469. g. 7.)

1 ND there vvere in the Church vvhich vvas at Antioche, Prophets and Doctors, among vvhom vvas Barnabas, & Simon that vvas called Niger, and Lucius of Cyréne, and Manahen vvho vvas the foſter-brother of Herod the Tetrarch, and Saul.

λειτουργούντων αὐτῶν

2 † And [c] as they vvere ["] miniſtring to our Lord, and faſting, the holy Ghoſt ſaid: [b] Separate me Saul and Barnabas vnto the vvorke, vvhereto I haue taken them.

3 † Then they ["] faſting and praying, and ["] impoſing hands vpō them, dimiſſed them.

4 † And they being ["] ſent of the holy Ghoſt, vvent to Se-
5 leucia, and thence ſailed to Cypres. † And vvhen they vvere come to Salamîna, they preached the vvord of God in the ſynagogs of the Ievves. And they had Iohn alſo in their mi-
6 niſterie. † And vvhen they had vvalked through out the vvhole iland as farre as Paphos, they found a certaine man that vvas a magician, a falſe-prophete, a Ievv, vvhoſe name
[a] Barieu 7 vvas [`] Bar-ieſu', † vvho vvas vvith the Proconſul Sergius Paulus a vviſe man. He ſending for Barnabas & Saul,
8 deſired to heare the vvord of God. † But Elymas the magician (for ſo is his name interpreted) reſiſted them, ſeeking to auert
9 the Proconſul from the faith. † But Saul, othervviſe Paul,
10 repleniſhed vvith the holy Ghoſt, looking vpon him, † ſaid: O ful of al guile, and al deceit, ſonne of the deuil, enemie of al iuſtice, thou ceaſeſt not to ſubuert the right vvaies of our
11 Lord. † And novv behold the hand of our Lord vpon thee, and thou ſhalt be blind, not ſeing the ſunne vntil a time. And forthvvith there fel dimneſſe and darkeneſſe vpon him, and going about he ſought ſome body that vvould giue him his
12 hand. † Then the Proconſul, vvhen he had ſeen that vvhich vvas done, beleeued, marueling at the doctrine of our Lord.
13 † And vvhen Paul and they that vvere vvith him had ſailed from Paphos, they came to Pergè in Pamphylia. And Iohn
14 departing from them, returned to Hieruſalem. † But they paſſing through Pergè, came to Antioche in Piſidia: and entring into the ſynagogue on the day of the Sabboths, they
15 ſate dovvne. † And after the leſſon of the Lavv and the Prophets, the princes of the Synagogue ſent to them, ſaying, Men brethren, if there be among you any ſermon of exhortation to the people, ſpeake.

And

PLATE LII.

THE RHEIMS NEW TESTAMENT (Acts xiii. 1–15). — A. D. 1582.

(British Museum, 1,008. c. 9.)

AND I ſawe when the Lambe opened one of the ſeales, and I heard as it were the noiſe of thunder, one of the foure beaſtes, ſaying, Come and ſee.

2 And I ſaw, and behold, a white horſe, and hee that ſate on him had a bowe, and a crowne was giuen vnto him, and hee went forth conquering, and to conquere.

3 And when hee had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe that was red: and power was giuen to him that ſate thereon to take peace from the earth, and that they ſhould kill one another: and there was giuen vnto him a great ſword.

PLATE LIII.

KING JAMES'S BIBLE: "AUTHORISED VERSION" (Rev. vi. 1–5).—A. D. 1611.

(British Museum, 466, i. 6.)

10 † He ſendeth the ſprings into the vallies, *which* † run among the hills.

11 They give drink to every beaſt of the field: the wild aſſes † quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation, *which* † ſing among the branches.

13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſeth the graſs to grow for the cattel, and herb for the ſervice of man: that he may bring forth food out of the earth:

15 And * wine that maketh glad the heart of man, and † oil to make *his* face to ſhine, and bread *which* ſtrengtheneth mans heart.

16 The trees of the LORD are full *of ſap*: the cedars of Lebanon which he hath planted.

17 Where the birds make their neſts: as for the ſtork, the fir-trees *are* her houſe,

18 The high hills *are* a refuge for the wild goats: *and* the rocks for the conies.

19 He appointeth the moon for ſeaſons; the ſun knoweth his going down.

20 Thou makeſt darkneſs and it is night: wherein † all the beaſts of the forreſt do creep *forth*.

† Heb. *who ſendeth.*
† Heb. *walk.*
† Heb *break.*
† Heb. *give a voice*
* Judg. 9. 13.
† Heb. *to make his face ſhine with oil, or more then oil.*
† Heb. *all the beaſts thereof do*

33 I will ſing unto the LORD as long as I live: I will ſing praiſe unto my God, while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the LORD

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more: bleſs thou the LORD, O my ſoul. Praiſe ye the LORD.

PSAL. CV.

1 An exhortation to praiſe God, and to ſeek out his works. 7 The ſtory of Gods providence over Abraham, 16 over Joſeph, 23 over Jacob in Egypt, 26 over Moſes delivering the Iſraelites, 37 over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.

O * Give thanks unto the LORD; call upon his name: make known his deeds among the people. * 1 Chron. 16. 8. Iſa. 12. 4.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that ſeek the LORD.

4 Seek the LORD, and his ſtrength: ſeek his face for evermore.

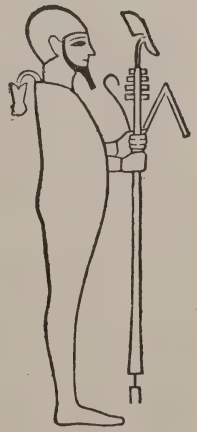
5 Remember his marvellous works that he hath don, his wonders, and the judgments of his mouth.

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

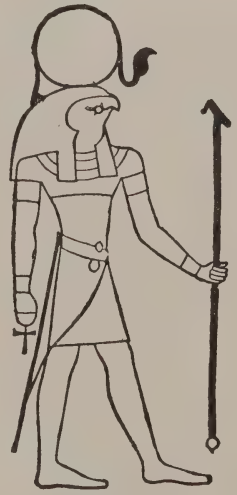
PLATE LV.

EGYPTIAN GODS AND GODDESSES.

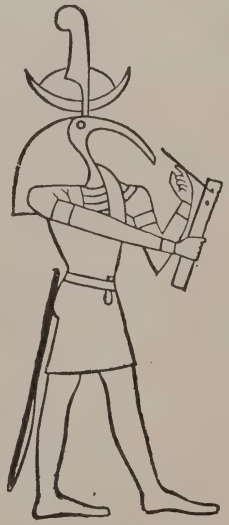
AMEN,
father of the gods.



PTAH,
the Creator.



RĀ,
the Sun-god.



THOTH,
scribe of the gods.

PLATE LVI.

EGYPTIAN GODS AND GODDESSES (*continued*).

OSIRIS,
judge of the dead.

The goddess
NEITH, the Weaver.

The goddess SEKHET,
the Sun-flame.

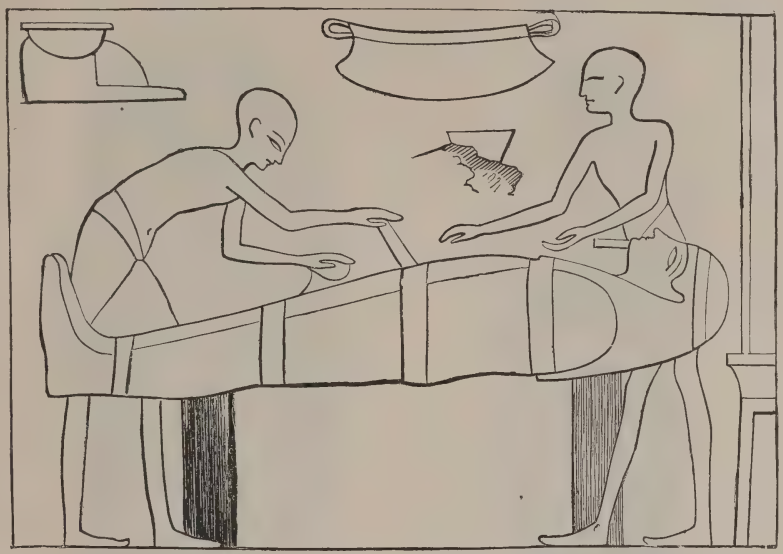
HĀPI,
the god of the Nile.

PLATE LVII.

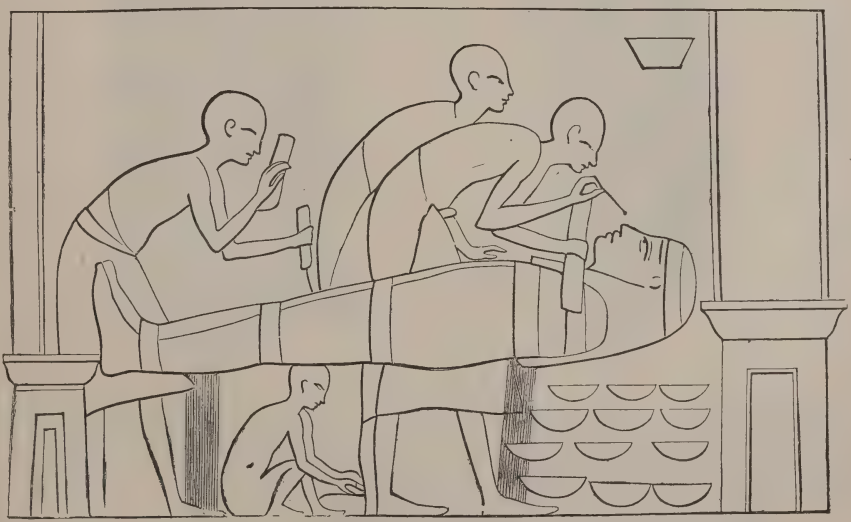
AMEN-ḤETEP III, king of Egypt about B. C. 1500, offering incense before the Ark of the god Amen-Rā, the king of the gods.

(From a bas-relief at Thebes.)

PLATE LVIII.



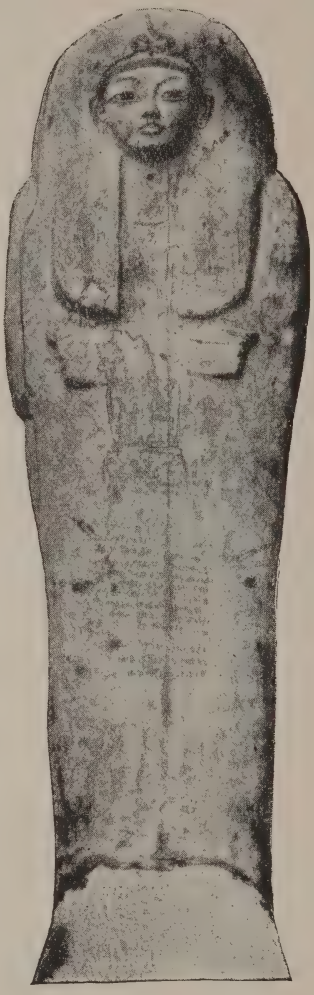
EGYPTIAN EMBALMERS BANDAGING A MUMMY.



EGYPTIAN EMBALMERS PAINTING A MUMMY.

(From an Egyptian wall-painting.)

1



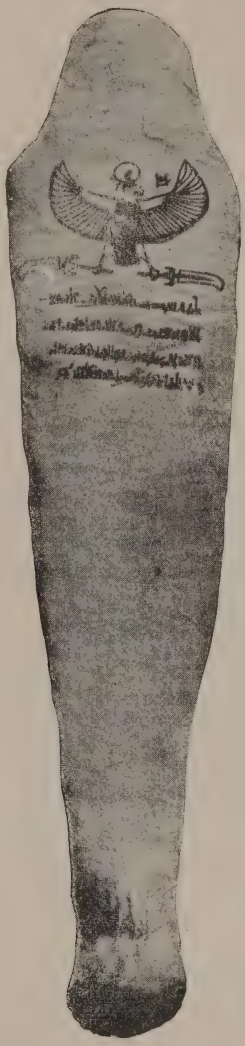
2

PLATE LIX.

1. MUMMY OF RAMESES II, king of Egypt. — About B. C. 1330. (Probably the great Pharaoh of the oppression of the Jews.)

2. WOODEN COFFIN OF RAMESES II.

(Museum at Gîzeh.)



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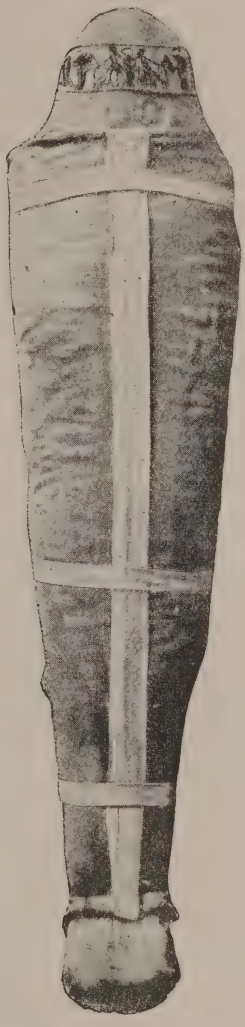


2

PLATE LX.

MUMMY OF RAMESES III, king of Egypt. — About B. C. 1200. (1) With the outer covering, and (2) with the outer covering removed and showing the bandages.

(Museum at Gizeh.)

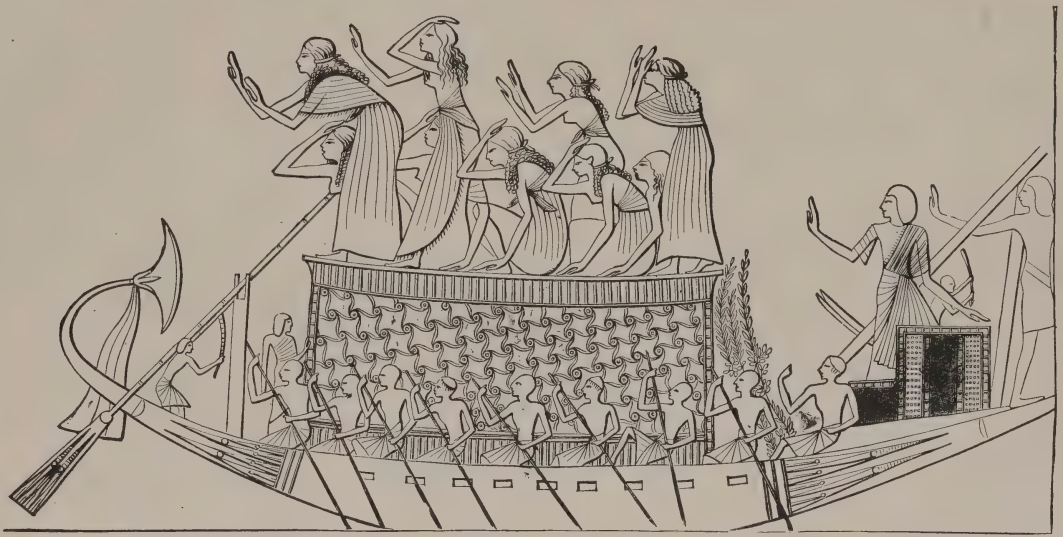


PLATE LXI.

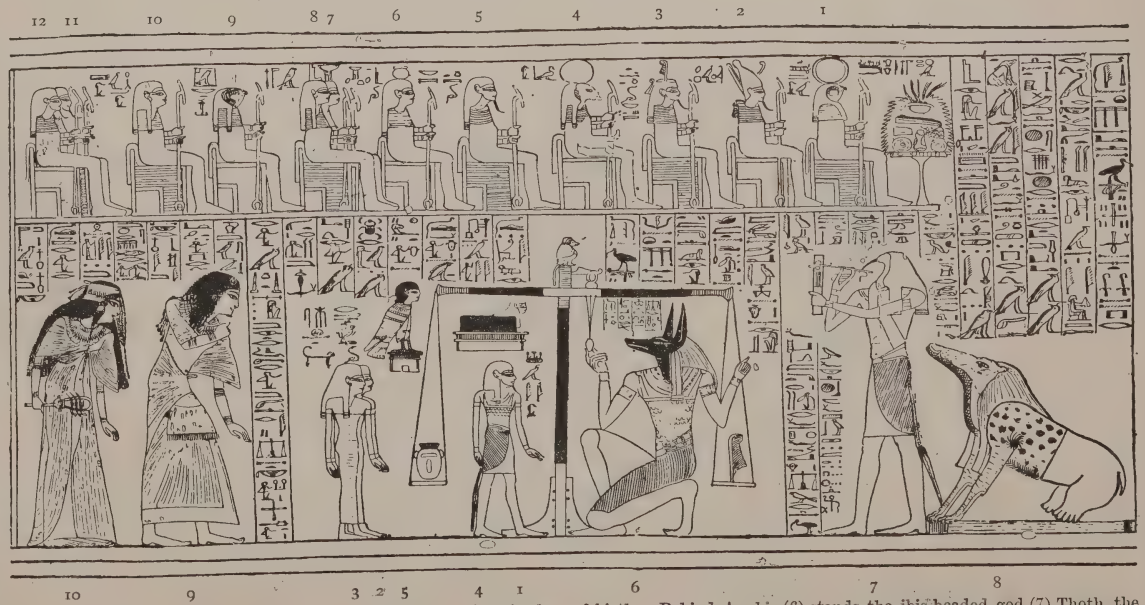
EGYPTIAN SEPULCHRAL BARGE.

(From a wall-painting in an Egyptian tomb.)

Plate LXII.

JUDGEMENT-SCENE FROM THE PAPYRUS OF ANI. — About B. C. 1400. The weighing of the heart in the Hall of Double Truth in the presence of Osiris the judge of the dead.

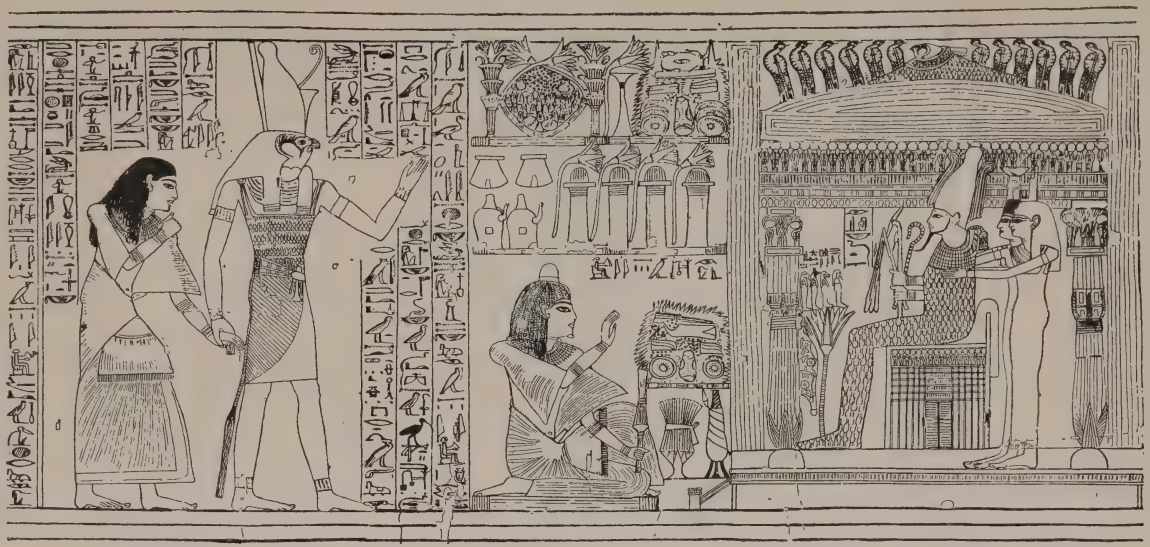
(British Museum papyrus, No. 10,470.)



Above are the twelve gods and goddesses:

(1) Harmachias,
(2) Tmu,
(3) Shu,
(4) Tefnut,
(5) Seb,
(6) Nut,
(7) Isis,
(8) Nephthys,
(9) Horus,
(10) Hathor,
(11) Hu, and
(12) Sa.

The heart of Ani is being weighed against the feather, emblematic of Law. On the right of the balance kneels the jackal-headed god (6) Anubis, scrutinizing the tongue of the balance, and on the left are (1) Ani's "Luck" or "Destiny," the goddesses (2) Meskhenet, and (3) Renenet, who presided over his birth and infancy, his soul (5) in the form of a human-headed bird, and a human-headed object or "mesk-hen" (4) which is thought to be connected with his place of birth. Behind Anubis (6) stands the ibis-headed god (7) Thoth, the scribe of the gods, having his palette and reed to record the result of the weighing, and by his side stands the beast called (8) Amemet, part crocodile, part lion, part hippopotamus, ready to devour the heart if found too light. The scribe Ani (9) and Tutu (10) his wife are present with bowed heads.



1 2 3 4 6 5

Plate LXIII.

JUDGEMENT-SCENE FROM THE PAPYRUS OF ANI. — About B. C. 1400.
Ani led into the presence of Osiris by Horus.

(British Museum papyrus, No. 10,470.)

1. Ani the scribe.
2. The god Horus.
3. Ani kneeling before a table of offerings.
4. The god Osiris.
5. The goddess Isis.
6. The goddess Nephthys.

PLATE LXIV.

THE SOUL REVISITING THE BODY.

Vignette from the papyrus of Ani, about B. C. 1400, showing Ani's soul, in the form of a human-headed bird, revisiting the mummied body on a bier in the tomb.

(British Museum papyrus, No. 10,470.)

PLATE LXV.

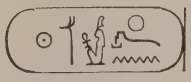
"THE FIELDS OF PEACE" OF THE EGYPTIANS.

Vignette from the papyrus of Ani. — About B. C. 1400.

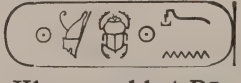
(British Museum papyrus, No. 10,470.)

PLATE LXVI.

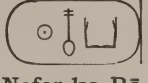
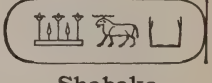
NAMES of EGYPTIAN KINGS mentioned in the Bible.

1.  [1] [2]

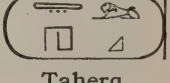
Suten net (*or* Bat) King of the North and South. | Usr-maāt-Rā, setep-en-Rā, | se-Rā, son of the Sun, | Rā-messu meri Åmen. (*Rameses II.*)

2. 

King of the North and South, | Kheper-sekhet-Rā, setep-en-Rā, | son of the Sun, | Shashanq meri Åmen. (*Shishak.*)

3.  

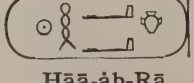
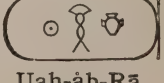
King of the North and South, | Nefer-ka-Rā, | son of the Sun, | Shabaka. (*Sabaco.*)

4. 

King of the North and South, | Rā-nefer-Tem-Khu, | son of the Sun, | Taherq. (*Tirhakah.*)

5.

King of the North and South, | Nem-åb-Rā, | son of the Sun, | Nekau. (*Necho.*)

6.  

King of the North and South, | Ḥāā-åb-Rā, | son of the Sun, | Uaḥ-åb-Rā. (*Hophra.*)

[1] The group of characters in this oval forms the *prenomen.*
[2] The group of characters in this oval forms the *nomen.*

PLATE LXVII.

RAMESES II, king of Egypt. — About B. C. 1330.

(From the Memnonium at Thebes.)

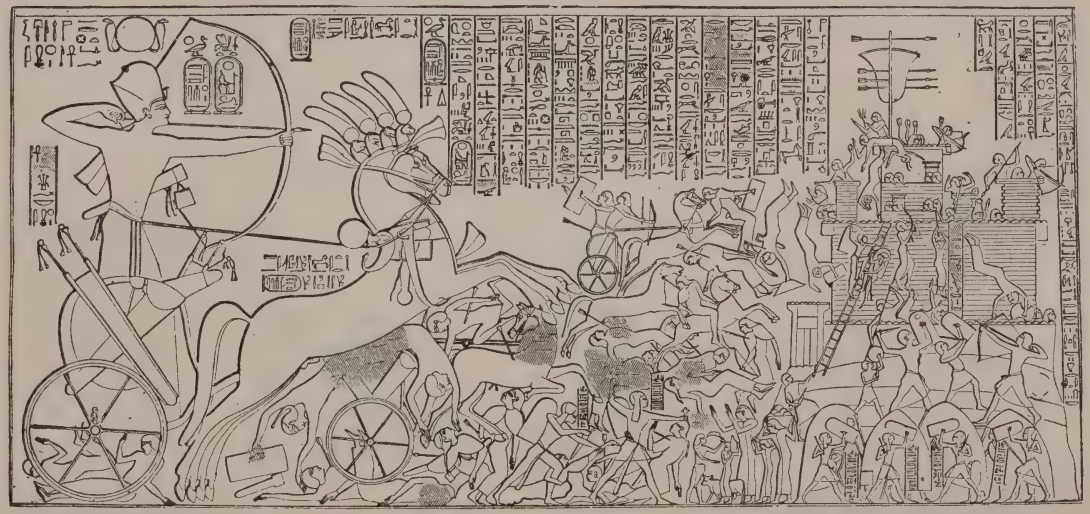


PLATE LXVIII.

RAMESES II, king of Egypt, about B. C. 1330, attacking the allied forces of the nations of Northern Syria before a fortified city.

(From the Memnonium at Thebes.)

PLATE LXIX.

RAMESES II, king of Egypt, about B. C. 1330, slaughtering the rebel nations of Western Asia, in the presence of the god Horus, the slaughterer.

(From the Memnonium at Thebes.)

PLATE LXX.

STRANGERS COMING INTO EGYPT.

(From a tomb of the twelfth dynasty, about B. C. 2400, at Beni-hasan in Upper Egypt.)

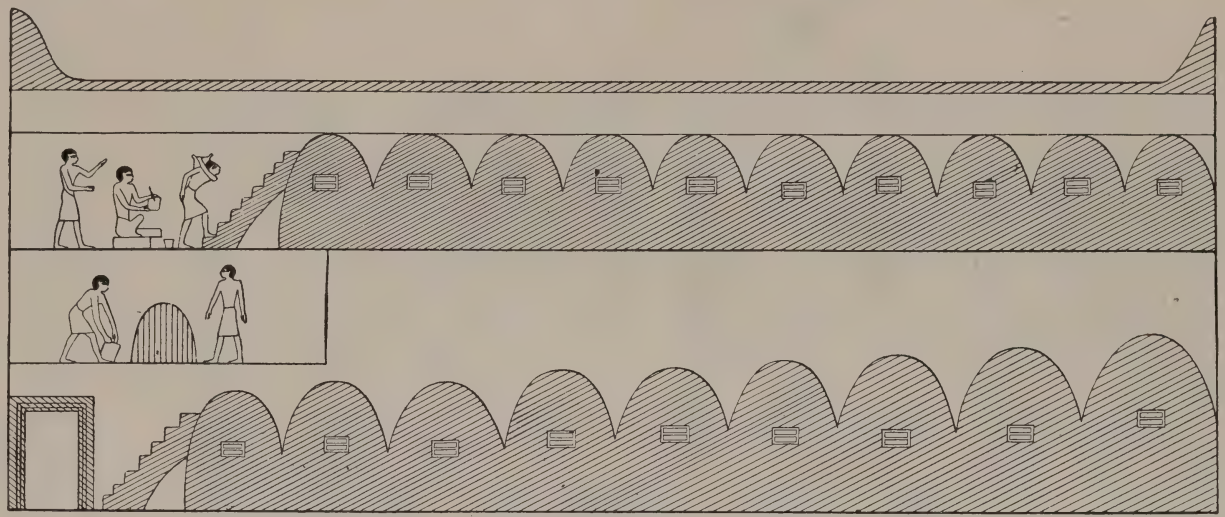


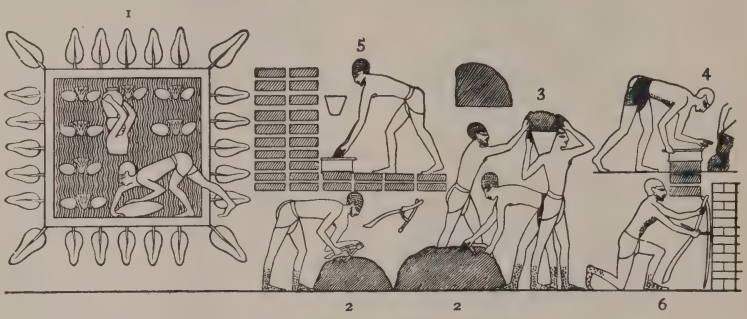
PLATE LXXI.

EGYPTIAN GRANARIES.

(From a wall-painting in a tomb at Thebes.)

Plate LXXII.

EGYPTIAN BRICKMAKERS.



1. Bringing water from a pool.
2. Mixing the mud.
3. Carrying prepared mud.
4. Moulding bricks.
5. Laying the bricks in rows.
6. Workman mending his mud-hoe.

1. Overseers or taskmasters.
2. Carrying bricks with a yoke and cords.
3. Returning with empty yoke.
4. Carrying and depositing mixed mud for the moulder.

(From a wall-painting in a tomb at Kurna.)

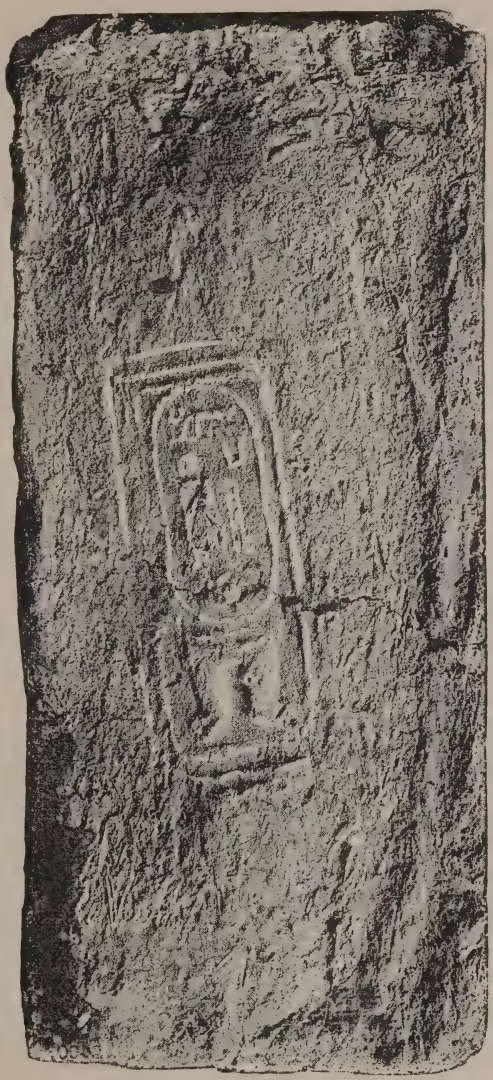
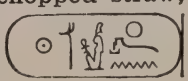


PLATE LXXIII.

UNBAKED BRICK, made of Nile mud and chopped straw, stamped with the prenomen of Rameses II, king of Egypt, Usr-maāt-Rā, setep-en-Rā (about B. C. 1330).



(From brick No. 6020 in the British Museum.)

PLATE LXXIV.

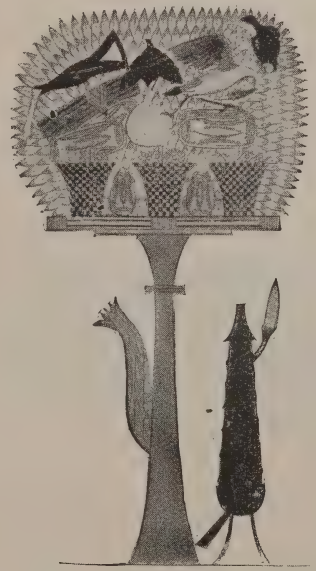
EGYPTIAN FISHING SCENE.

(From a tomb of the twelfth dynasty, about B. C. 2400, at Beni-hasan in Upper Egypt.

PLATE LXXV.

DOCUMENT ON PAPYRUS, FROM EGYPT, in the form of a roll bound round with strips of papyrus and sealed with two clay seals; of the Græco-Roman period.

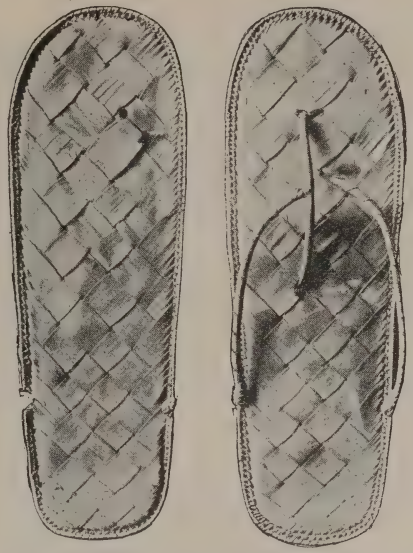
(British Museum.)



EGYPTIAN TABLE OF OFFERINGS,
Laden with a haunch of beef, fruits, flowers and cakes. The vessel to the right of the support contains a drink-offering.
(From a wall-painting in a tomb.)

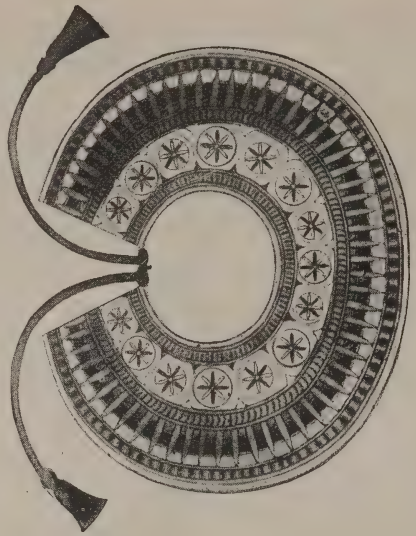
EGYPTIAN CHAIR OF STATE.
The human figures represent captives of conquered nations.
(From a wall-painting in a tomb.)

PLATE LXXVII.



EGYPTIAN SANDALS, made of papyrus. — About B. C. 1000.

(British Museum.)



EGYPTIAN COLLAR OR BREASTPLATE. — About B. C. 1300.

(From a wall-painting in a tomb.)

PLATE LXXVIII.

THE GODDESS HATHOR, the lady of Thebes, presenting a collar to Seti I, king of Egypt. — About B. C. 1370.

PLATE LXXIX.

EGYPTIAN HARPER.

(From a wall-painting in a tomb at Thebes.)

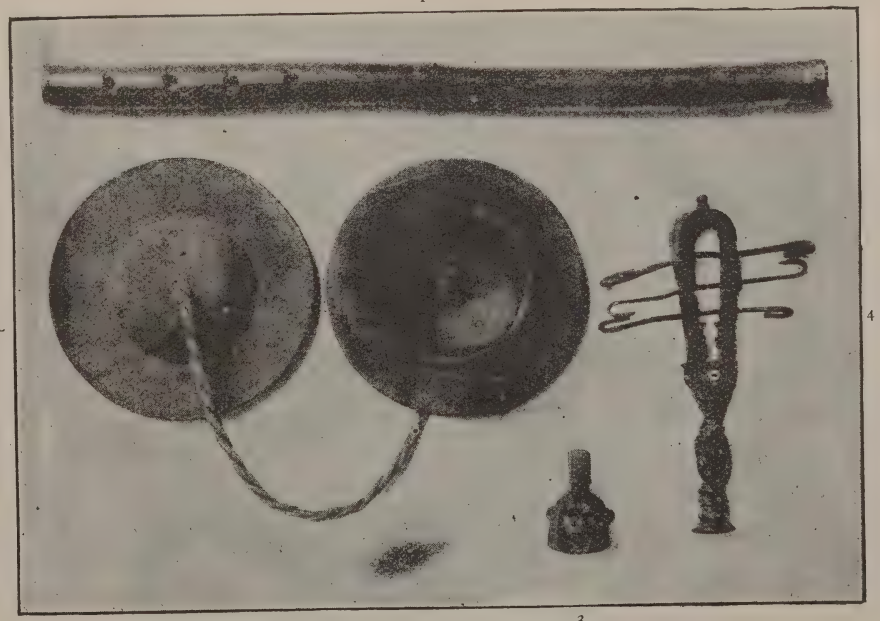
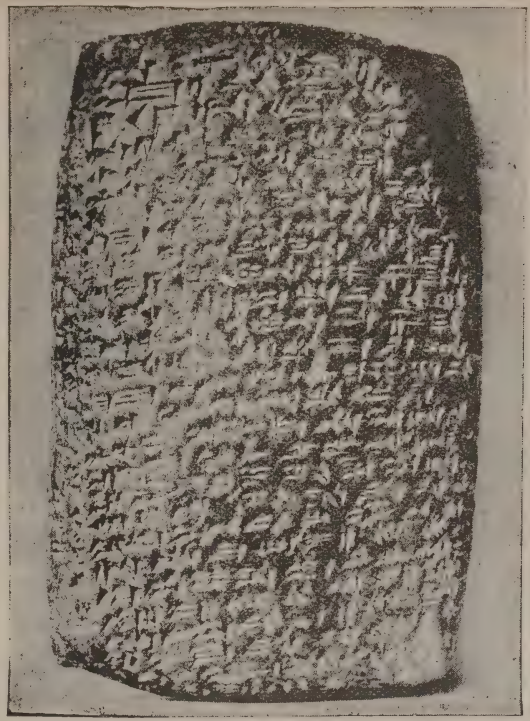


PLATE LXXX.

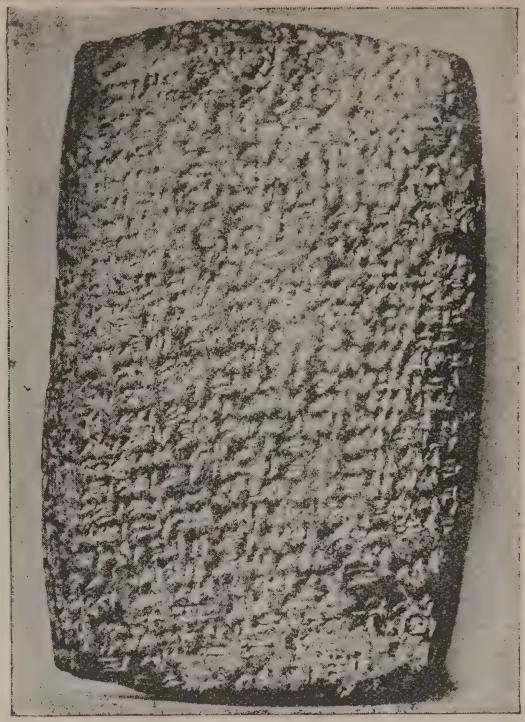
EGYPTIAN MUSICAL INSTRUMENTS.

1. Flute. 2. Cymbals. 3. Bell. 4. Sistrum.

(British Museum, Nos. 12,742, 6,374, 6,365, 6,373.)



Obverse.



Reverse.

PLATE LXXXI.

CLAY TABLET FROM TELL EL-AMARNA, IN UPPER EGYPT, inscribed with a letter in cuneiform characters from Abi-milki (Abimelech), governor of Tyre, to the king of Egypt. — About B. C. 1450.

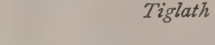
(British Museum, No. 88-10-13, 51.)

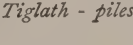
Plate LXXXII.

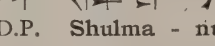
NAMES OF ASSYRIAN, BABYLONIAN, AND PERSIAN KINGS mentioned in the Bible.

1.
D.P. Tukulti - pal - ishar - ra
Tiglath - pileser.

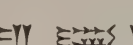
2.
D.P. Pu - lu
Pul.

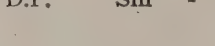
3. 
D.P. D.P. Shulma - nu - asharid
Shalmaneser.

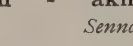
4. 
D.P. Shar - gi - na
Sargon.

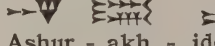
5. 
D.P. D.P. Sin - akhi - ir - ba
Sennacherib.

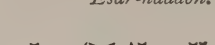
6.
D.P. Ashur - akh - iddin - na
Esar-haddon.

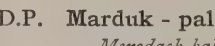
7. 
D.P. D.P. Ashur - bani - pal
Asnapper (Ezra iv. 10).

8. 
D.P. D.P. Marduk - pal - iddin
Merodach-baladan.

9. 
D.P. Bel - shar - uṣur
Belshazzar.

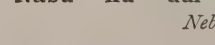
10. 
D.P. Nabu - ku - dur - ri - u - ṣu - ur
Nebuchadnezzar II.

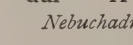
11. 
D.P. A - me - lu - D.P. Marduk
Evil - Merodach.

12. 
D.P. D.P. Nirgal - shar - uṣur
Nergal-sharezer.

13.
D.P. Kur - ra - ash
Cyrus.

(in Persian
K - u - r - u
Cyrus.

14. 
D.P. Da - ri - ya - mush
Darius.

15. 
D.P. Ar - tak - shat - su
Artaxerxes.

[1] D. P. = Determinative Prefix.

PLATE LXXXIII.

ASSUR-NASIR-PAL, king of Assyria, about B. C. 885–860, and winged attendants, performing a ceremony before a sacred tree. Above is the emblem of the god Assur.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrûd), now in the British Museum.)

PLATE LXXXIV.

SIEGE OF A CITY BY THE ASSYRIANS.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B. C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)

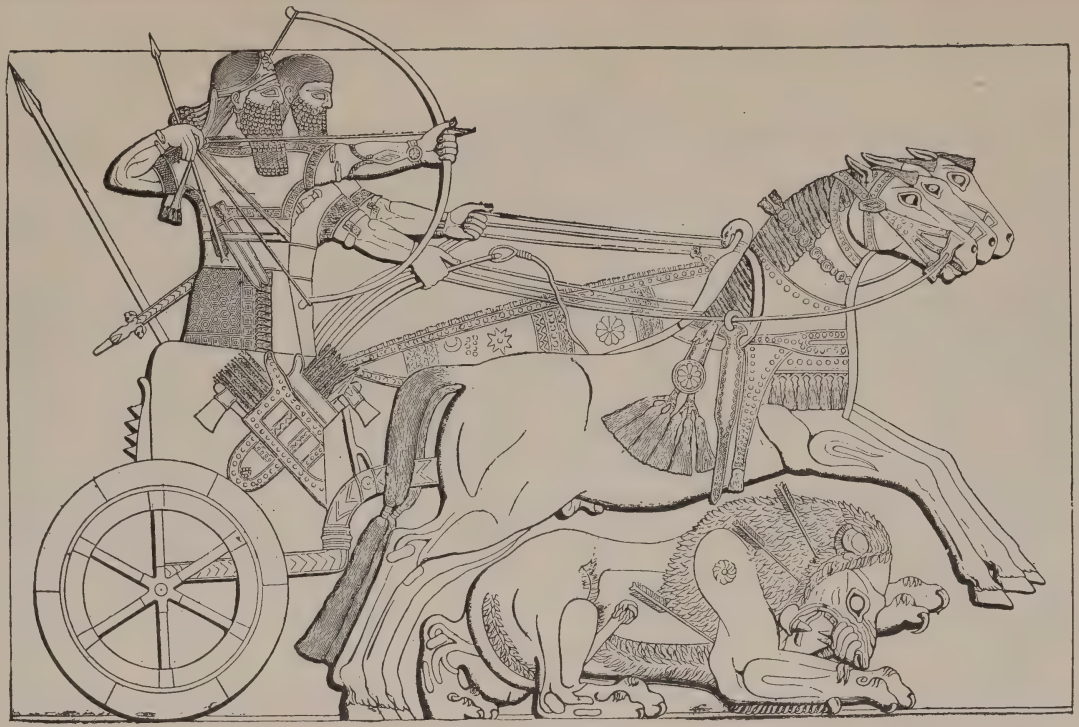


PLATE LXXXV.

A ROYAL LION-HUNT IN ASSYRIA.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B. C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)

PLATE LXXXVI.

ASSUR-NASIR-PAL, king of Assyria, about B. C. 885–860, with musicians and other attendants, preparing to pour out a libation over a bull.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrúd), now in the British Museum.)

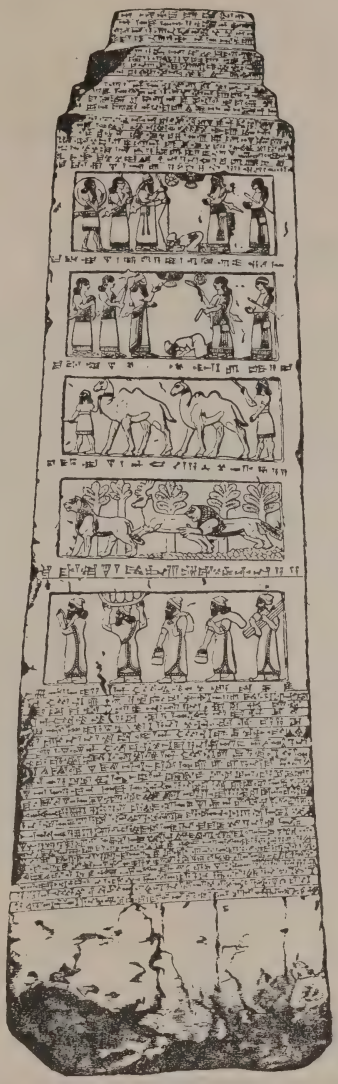


PLATE LXXXVII.

ONE SIDE OF THE "BLACK OBELISK," set up by Shalmaneser II, king of Assyria, about B. C. 860–825, to record the victories of the thirty-one military expeditions of his reign.

(From a black stone obelisk discovered at Calah (Nimrûd), now in the British Museum [No. 98].)

Scene 1 represents the payment of tribute to Shalmaneser by Zūa, king of the country of the Guzunai; scene 2, the tribute of "Jehu, son of Omri"; scene 3, tribute of the country of Mūsri, consisting of two-humped camels, elephants, apes, &c.; scene 4, the tribute of Marduk-pal-usur, king of the country of the Sukhai; scene 5, the tribute of Garparunda, king of the country of the Patinai.

PLATE LXXXVIII.

"JEHU, SON OF OMRI," submitting to Shalmaneser II, king of Assyria. — About B. C. 860–825.

(From the "Black Obelisk" discovered at Calah (Nimrûd), now in the British Museum [No. 98].)

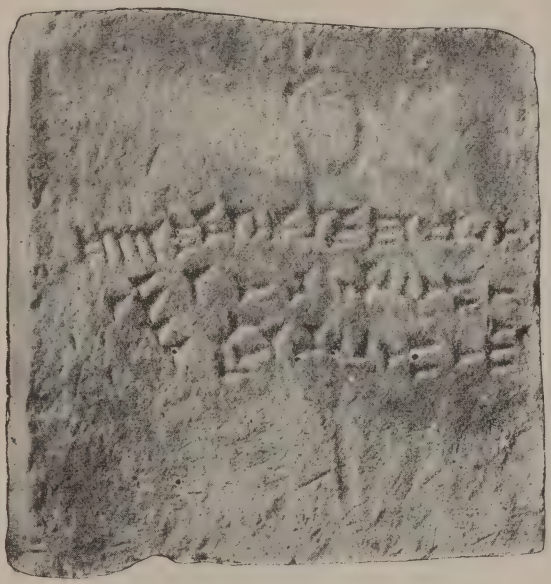


PLATE LXXXIX.

BRICK OF SHALMANESER II, king of Assyria. — About B. C. 860–825.

(British Museum, No. 139.)

PLATE XC.

TIGLATH-PILESER III, king of Assyria, about B. C. 745–727, in his chariot.

(From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrûd), now in the British Museum.)

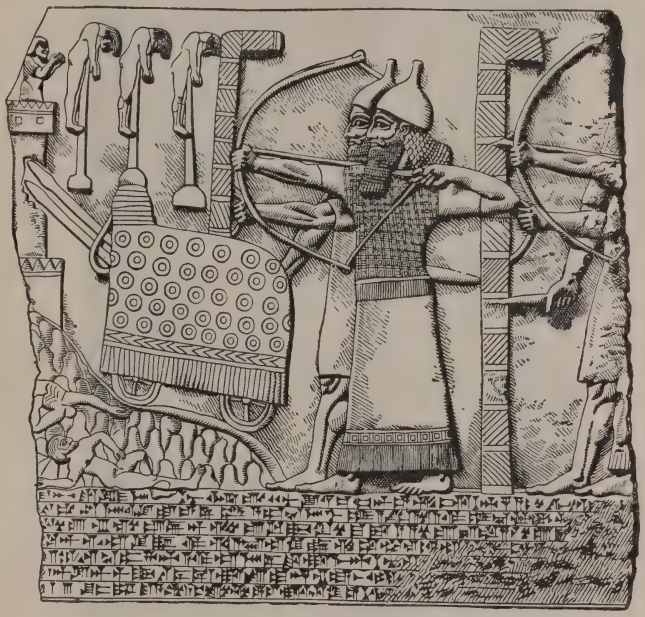


PLATE XCI.

SIEGE OF A CITY BY TIGLATH-PILESER III, king of Assyria. — About B. C. 745–727.

(From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrûd), now in the British Museum.)

A battering-ram is making a breach in the wall, under protection of archers who are shooting from behind screens. In the background are impaled captives.

PLATE XCII.

FRAGMENTS OF A CYLINDER OF SARGON, king of Assyria. — About B. C. 722–705.

(From the Library of Assur-bani-pal, king of Assyria, about B. C. 668–626, at Nineveh. [British Museum, Nos. 1668 *a*, 1671.])

The inscription gives a fairly full account of Sargon's famous campaign in the ninth year of his reign against Azuri, king of Ashdod, when Hezekiah was king of Judah (see Isaiah xx. 1).

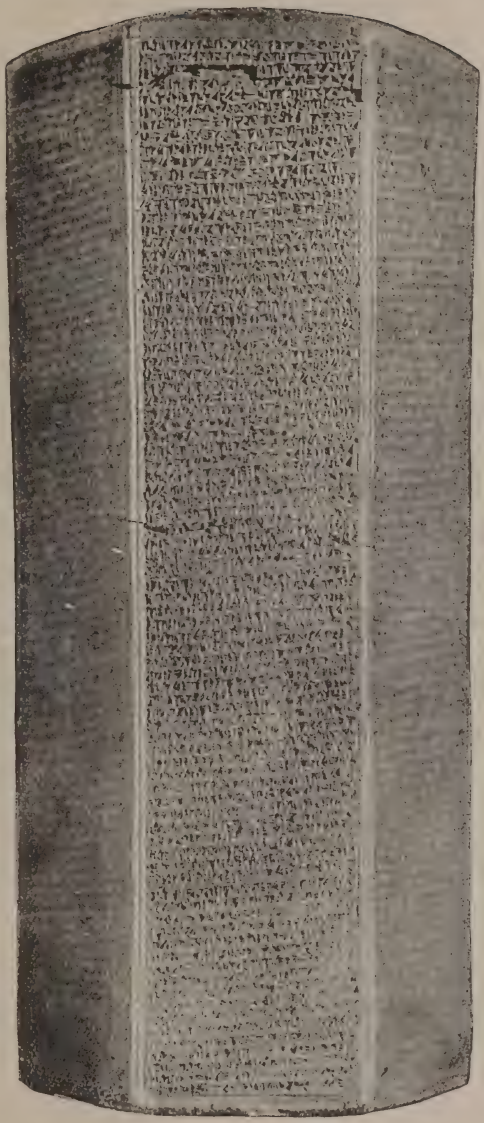


PLATE XCIII.

SIX-SIDED CYLINDER, inscribed with the Annals of Sennacherib, king of Assyria. — About B. C. 705–681.

(British Museum, 55-10-3, 1.)

The text includes an account of the siege of Jerusalem.

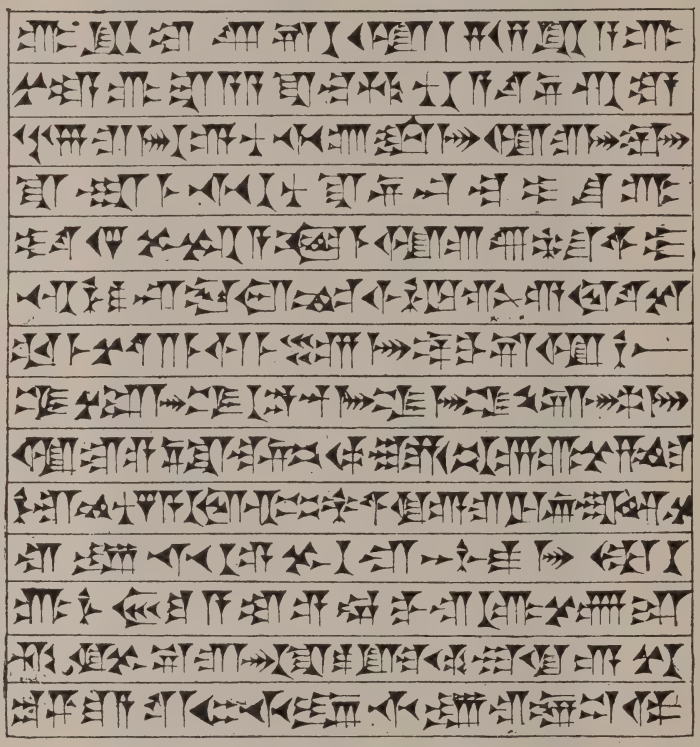


PLATE XCIV.

EXTRACT FROM THE ANNALS OF SENNACHERIB, king of Assyria, about B. C. 705-681, recording the siege of Jerusalem.

(British Museum, 55-10-3, 1.)

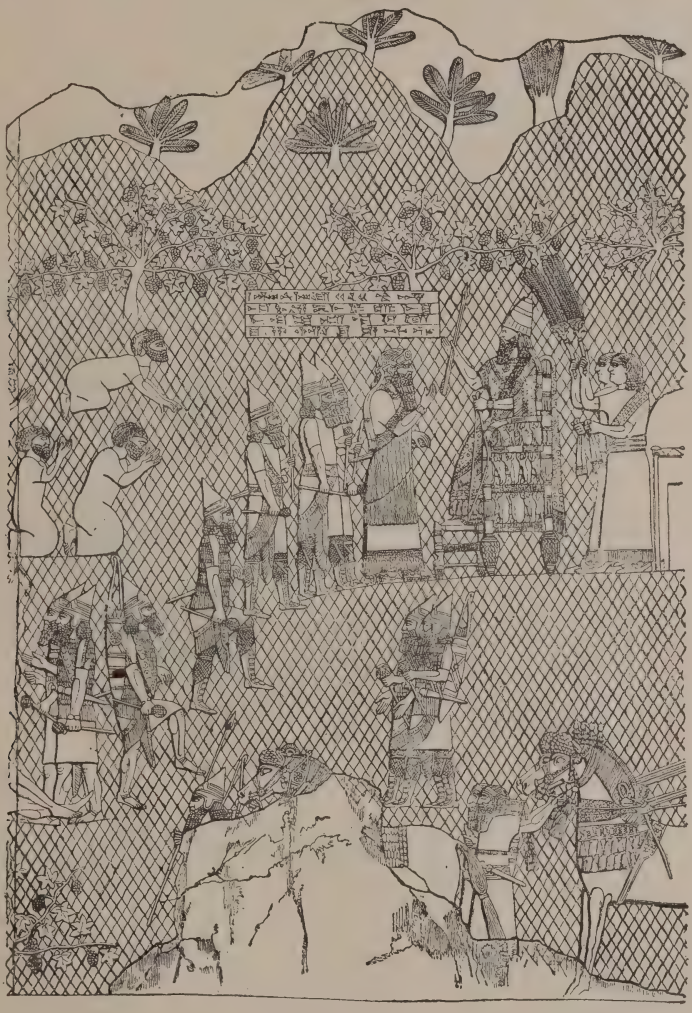


PLATE XCV.

SENNACHERIB, king of Assyria, about B. C. 705–681, receiving the submission of the inhabitants of the city of Lachish.

(From a bas-relief on the walls of the palace of Sennacherib, discovered at Nineveh, now in the British Museum.)

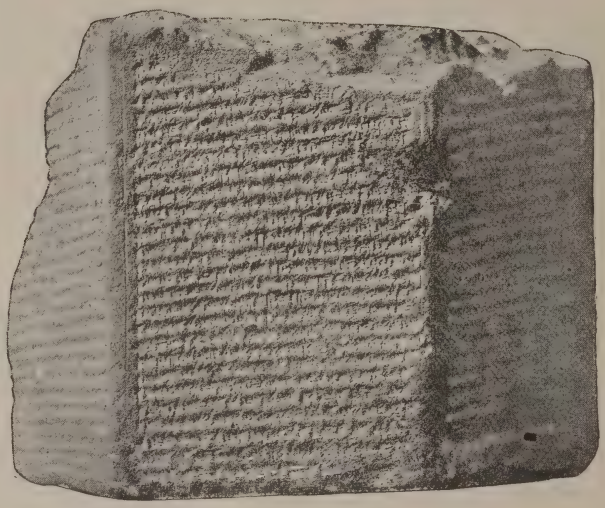


PLATE XCVI.

LOWER PORTION OF A CYLINDER OF ESARHADDON, king of Assyria, about B. C. 681–668, mentioning Manasseh, king of Judah.

(British Museum, 48-11-4, 315.)

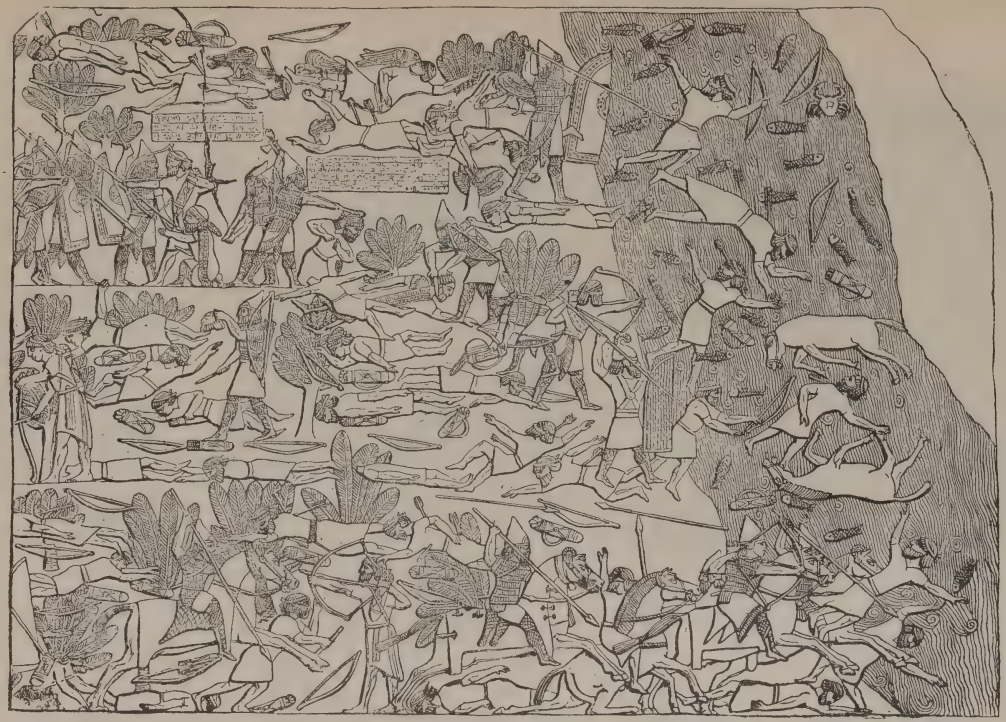


PLATE XCVII.

BATTLE between Assur-bani-pal, king of Assyria, about B. C. 668–626, and Te-umman, king of Elam.

(From a bas-relief on the walls of the palace of Assur-bani-pal, discovered at Nineveh, now in the British Museum.)

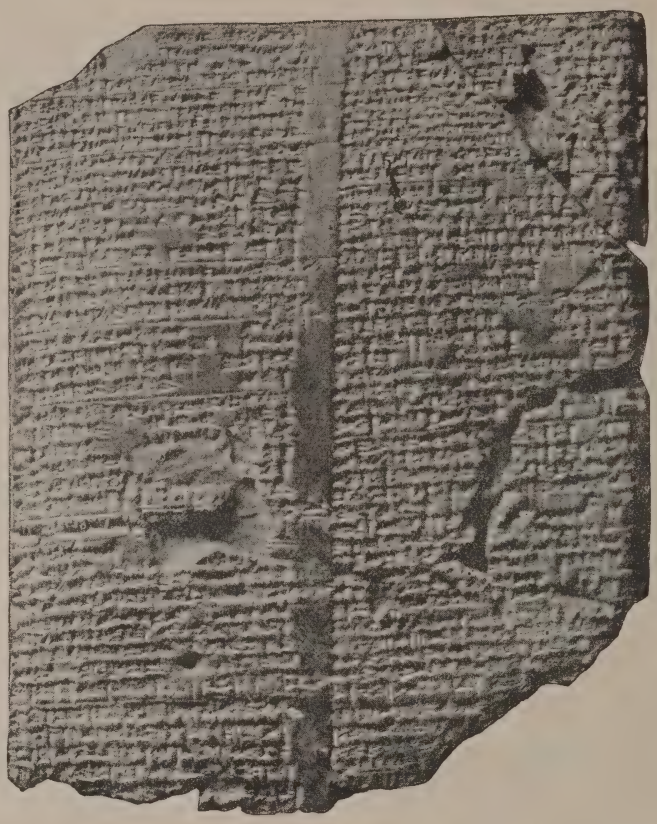


PLATE XCVIII.

CLAY TABLET inscribed with the text of the Babylonian chronicle of the chief events in the reigns of the kings who ruled over Babylonia, B. C. 744–669.

(British Museum, 84-2-11, 356.)

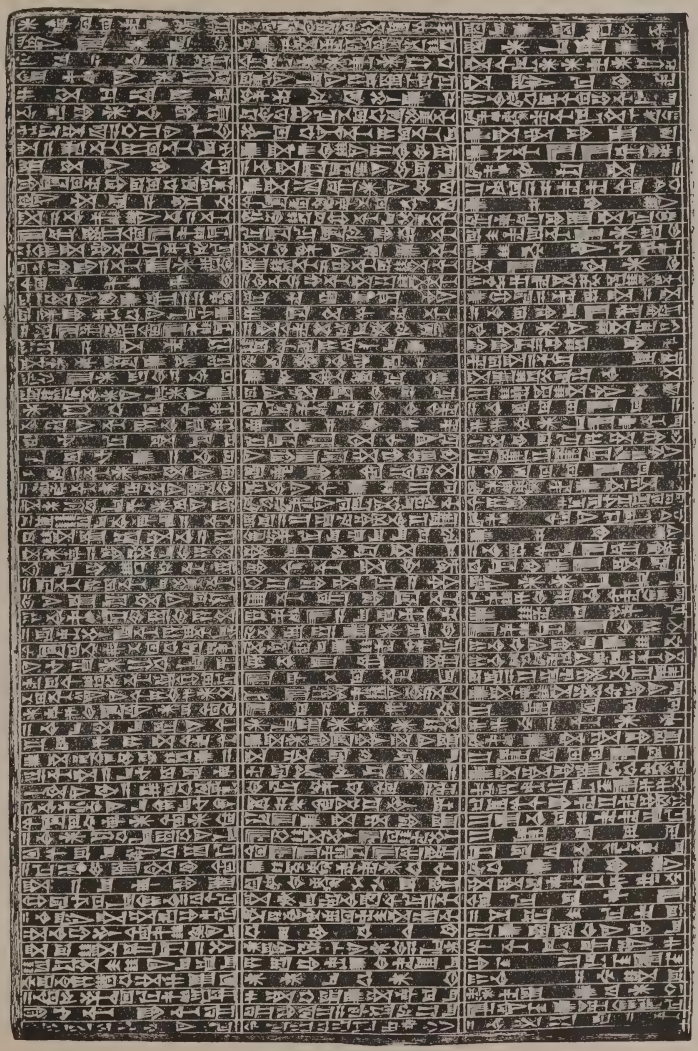


PLATE XCIX.

ACCOUNT OF THE BUILDING OF THE WALLS AND TEMPLES OF BABYLON by Nebuchadnezzar II, king of Babylon. — About B. C. 604–562.

Inscribed in archaic Babylonian characters upon a black basalt slab from Babylon, now in the India Office.

PLATE C.

BRICK OF NEBUCHADNEZZAR II, king of Babylon, about B. C. 604–562, stamped with his name.

(British Museum.)

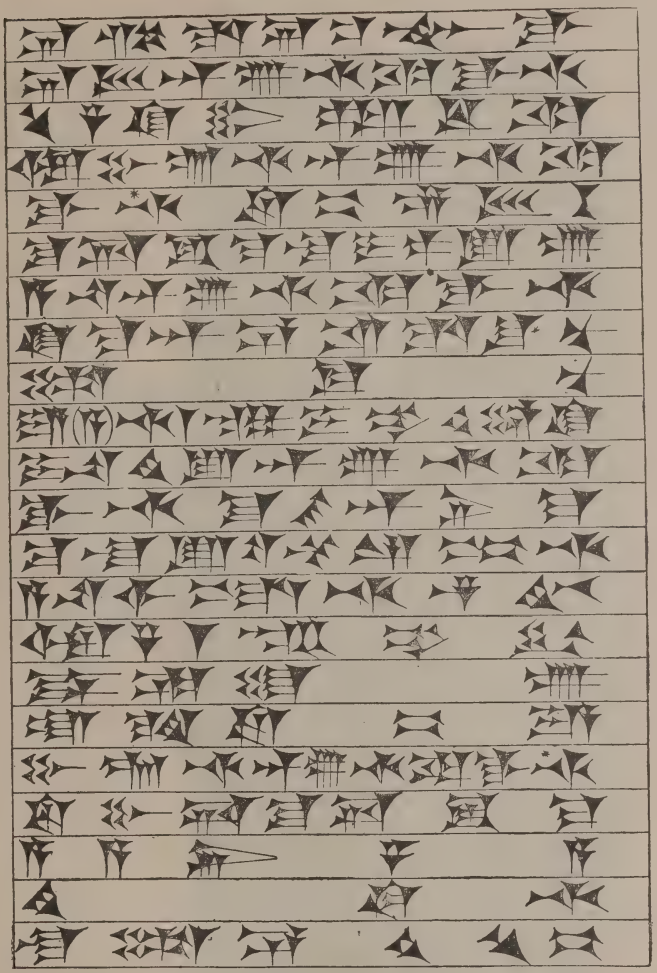


PLATE CI.

EXTRACT FROM A CYLINDER OF NABONIDUS, king of Babylon, about B. C. 556–539, containing a prayer to the Moon-god for himself and Belshazzar his son.

(British Museum, KK. 1689–1692.)

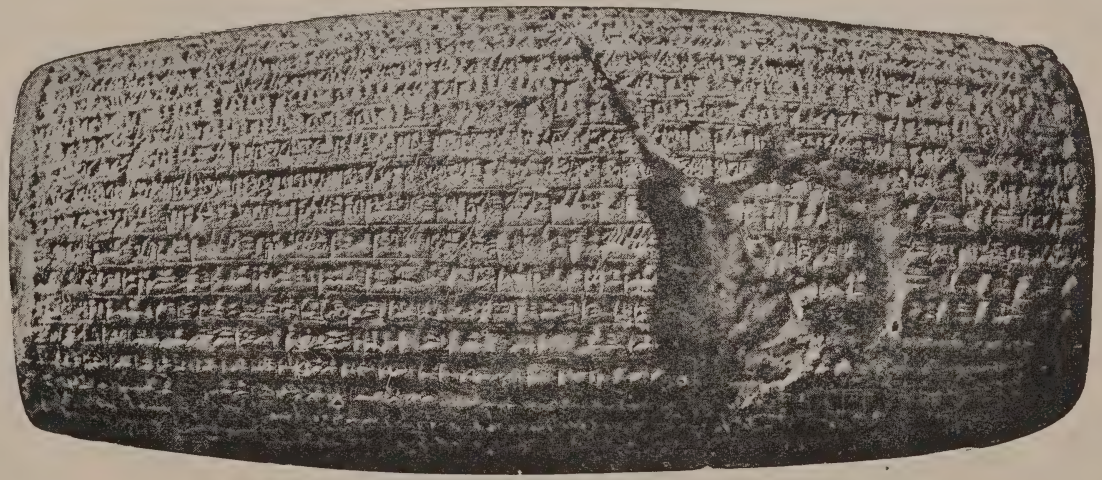


PLATE CII.

CYLINDER OF CYRUS, inscribed with an account of his capture of the city of Babylon, B. C. 539.

(British Museum, Babylonian Room, Case C.)

PLATE CIII.

CYLINDER SEAL inscribed with the name of Darius.

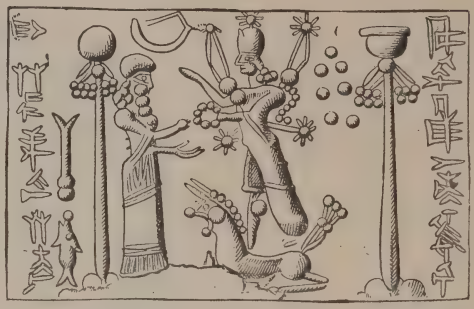
(British Museum, Babylonian Room, Case B.)

PLATE CIV.

GODS OF BABYLONIA AND ASSYRIA.

The Assyrian god **DAGON.**

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B. C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)



The goddess **ISHTAR** of **NINEVEH** standing on a gryphon.

(From an impression of a cylinder-seal in the British Museum, Babylonian Room, Case B.)

The Babylonian **MOON-GOD.**

(From an impression of a cylinder-seal in the British Museum, Babylonian Room, Case B.)

The Assyrian heroes, **GILGAMISH** and **EABANI,** wrestling with a lion and a bull.

(From an impression of a cylinder-seal in the British Museum, Babylonian Room, Case B.)

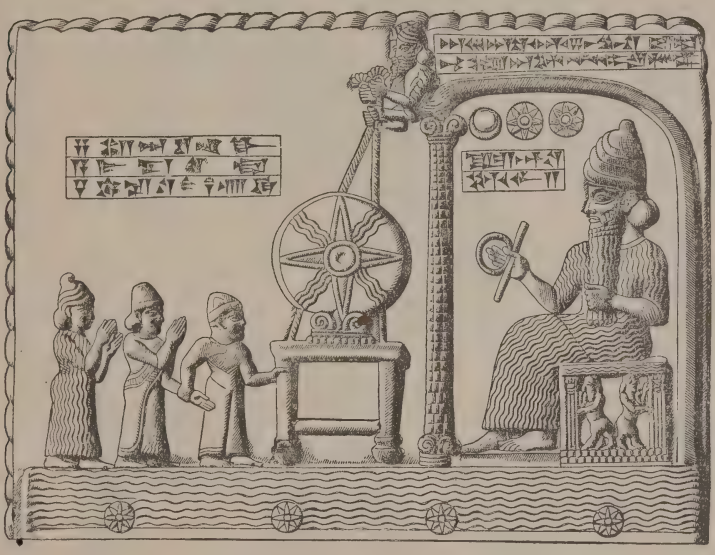


PLATE CV.

WORSHIP OF THE BABYLONIAN SUN-GOD.

Scene from a stone tablet recording the restoration of the Temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna, king of Babylonia. — About B. C. 900.

(British Museum, No. 12,137.)

PLATE CVI.

COMBAT between the monster Tiamat, the personification of chaos, darkness, disorder, and evil, and Marduk (Merodach), the god of light, armed with thunderbolts.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B. C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)

PLATE CVII.

ASSYRIAN EAGLE-HEADED DEITY.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B. C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)

PLATE CVIII.

ASSYRIAN WINGED MAN-HEADED LION.

(From a doorway in the palace of Assur-nasir-pal, king of Assyria, about B. C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)

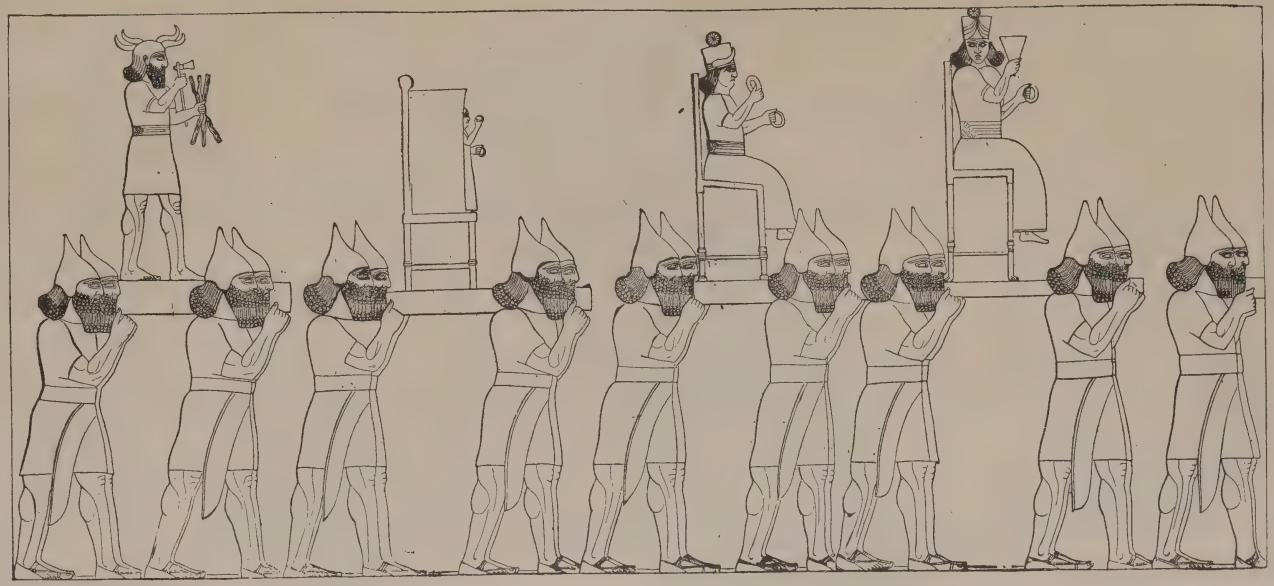


PLATE CIX.

PROCESSION OF GODS CAPTURED BY ASSYRIAN TROOPS.

(From a bas-relief in the palace of Tiglath-Pileser III, king of Assyria, about B. C. 745-727, discovered at Calah (Nimrûd), now in the British Museum)

PLATE CX.

INSCRIPTION IN ARCHAIC BABYLONIAN CHARACTERS.— About B. C. 4000.

(British Museum, 82-7-14, 1046.)

PLATE CXI.

BABYLONIAN BOUNDARY-STONE OR LANDMARK, inscribed with the purchase-deed of a plot of ground.— About B. C. 1100.

(British Museum, No. 106.)

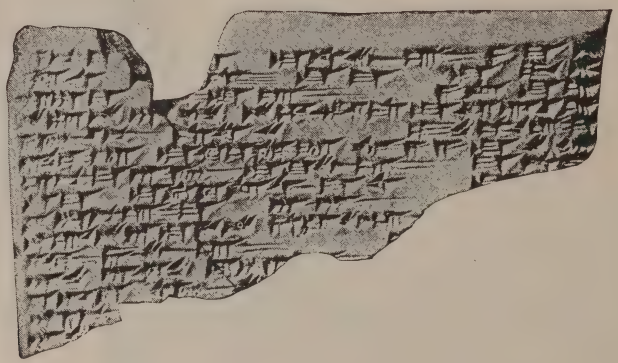


PLATE CXII.

ASSYRIAN ACCOUNT OF THE CREATION.

(From a clay tablet from the Library of Assur-bani-pal, king of Assyria, about B. C. 668–626, at Nineveh.)

(British Museum, No. K. 5,419.)

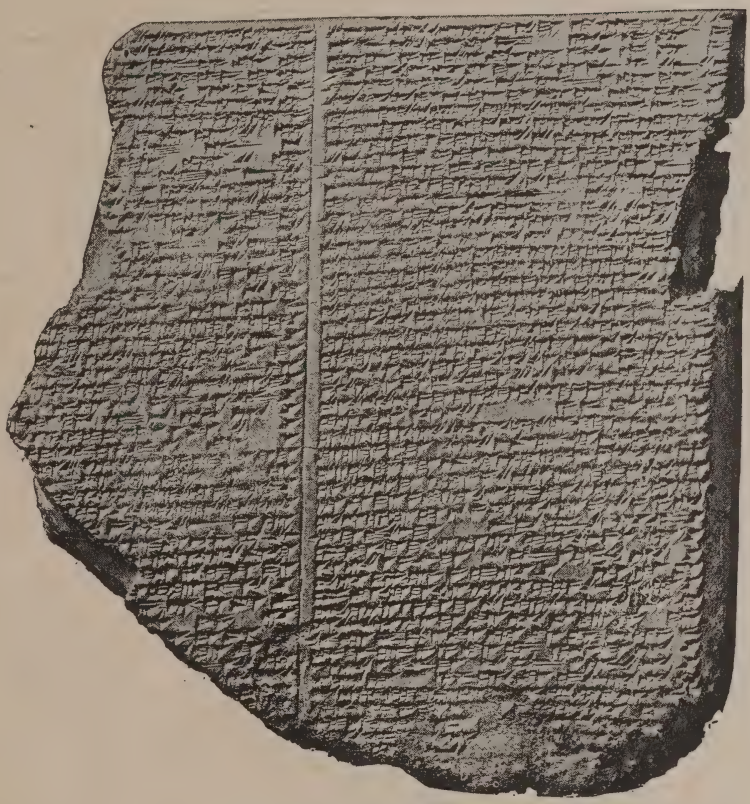


PLATE CXIII.

THE ASSYRIAN ACCOUNT OF THE DELUGE.

(From a clay tablet from the Library of Assur-bani-pal, king of Assyria, about B. C. 668–626, at Nineveh.)

(British Museum, No. K. 3,375.)

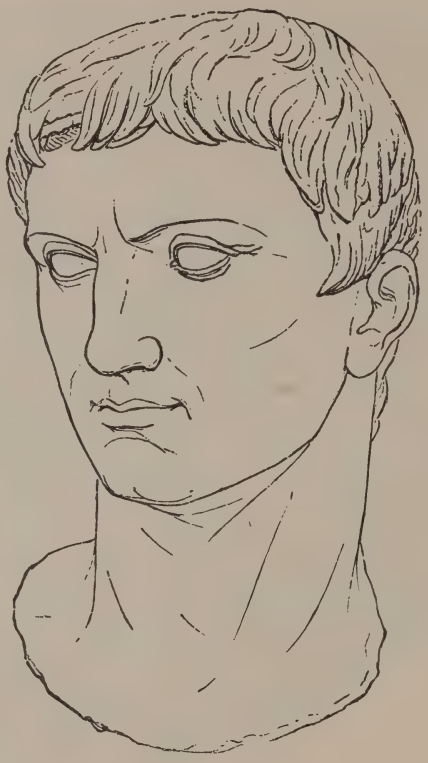


PLATE CXIV.

THE EMPEROR AUGUSTUS.

Born B. C. 63; died A. D. 14.

(From a marble head in the Vatican Museum.)

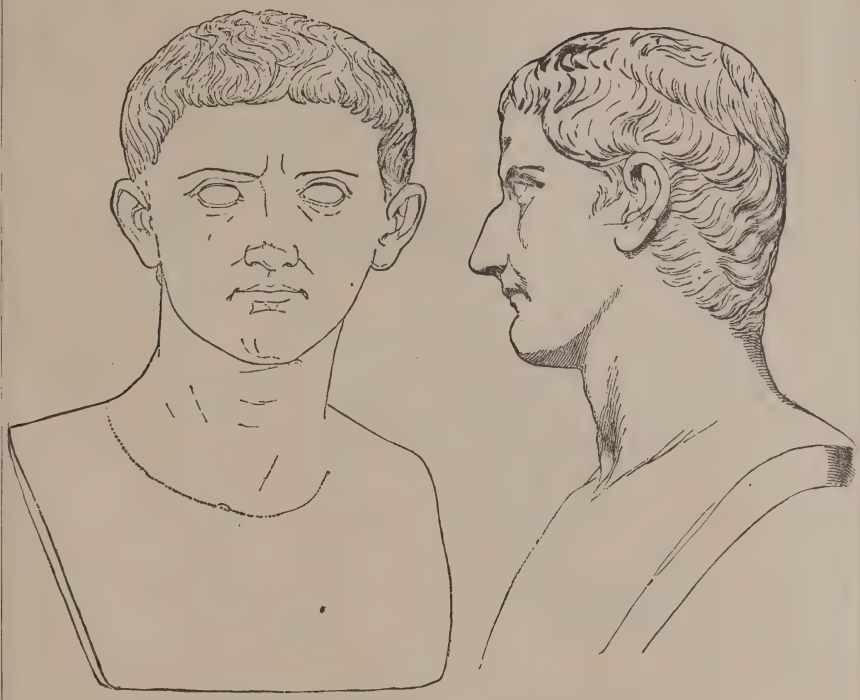


PLATE CXV.

THE EMPEROR TIBERIUS.

Born B. C. 42; died A. D. 37.

(From a marble bust in the Berlin Museum.)

PLATE CXVI.

THE EMPEROR VESPASIAN.

Born A. D. 9; died A. D. 79.

(From a bronze bust in the Louvre.)

PLATE CXVII.

THE EMPEROR TITUS.

Born A. D. 40; died A. D. 81.

(From a marble head found at Porta Portese, Rome, now in the British Museum.)

PLATE CXVIII.

PROCESSION OF ROMAN SOLDIERS carrying the seven-branched candlestick, the table of shewbread, and the silver trumpets taken at the capture of Jerusalem by the Emperor Titus, A. D. 70.

(From a marble relief on the Arch of Titus at Rome.)

PLATE CXIX.

TEMPLE OF DIANA AT EPHESUS, showing the image of the goddess which had fallen from heaven, and the columns sculptured on the lowest drum, as they have been found and may be seen in the British Museum.

(From a Roman Coin.)

This was the temple which existed in the time of St. Paul.

PLATE CXX.

TEMPLE OF DIANA AT EPHESUS, showing in the interior the image of the goddess which had fallen from heaven.

(From a Roman Coin.)

PLATE CXXI.

DIANA OF THE EPHESIANS: a Roman variation of the image which had fallen from heaven.

PLATE CXXII.

SCULPTURE FROM ONE OF THE COLUMNS OF THE TEMPLE OF DIANA AT EPHESUS, as it existed in the time of St. Paul.

(British Museum.)

PLATE CXXIII.

Gold Daric.

Silver Shekel of SIMON MACCABÆUS.

Bronze Coin of HEROD AGRIPPA I.

Large Bronze Coin of AGRIPPA II.

PLATE CXXIV.

Silver Stater of **AUGUSTUS**, or Tetradrachm of Antioch (Matt. xvii. 27).

Silver Denarius of **TIBERIUS** (*Penny*, Matt. xviii. 28, &c.).

Bronze Assarion (*Farthing*, Matt. x. 29.)

Bronze Lepton (*Mite*, Mark xii. 42).

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